THE
Walker's Companion:
OR, AN
ATTEMPT
TO RENDER
EVERY OBJECT THAT STRIKES THE EYE, IN OUR DAILY WALKS, SUBSERVIENT TO THE GREAT END OF
MAN's CREATION.

-----And this our LIFE, exempt from public Haunts,
Finds Tongues in Trees-----Books in running Brooks
-----Sermons in Stones------Good in every Thing.

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PREFACE.

AS the Enemy of MANKIND makes uſe of created Things, to draw our Affections and Thoughts from God, let us endeavour to counteract and diſappoint his malicious Purpoſes, by cauſing every Object we ſee, to raiſe in the Mind either ſome ſerious Reflections upon the Vanity of the Things of Time and Senſe, and their total Inſufficiency to afford Happineſs out of God; or to cauſe us to look upon them continually as ſo many Memorials of his Goodneſs; from whom, as the Father of Lights, deſcendeth every good and perfect Gift; manifeſting in them all, his unchangeable Nature, and the Riches of his Grace and Love to a fallen and periſhing World.

To promote these desirable Ends, these Meditations were first written as a Means to impress upon the Mind of the Writer, a grateful Sense of God's creating, preserving and redeeming Love; a just Idea of the exceeding sinfulness of Sin; and a Spirit of watchfulness over the Motions and Propensities of the Heart. They are published, that others may be led to continue the Plan, in any Method most likely to promote the Knowledge of God in his Word and Works; and thereby impart divine Wisdom, and true Felicity to the Human Race.

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THE

THE WALKER'S COMPANION.

The Bee.

THE Bee, in the Order of creative Providence, is a moſt ſtriking Example of Obedience to the Supreme Power;—Attachment to their Sovereign;—and unremitted Induſtry in appointed and allotted Labour.——This little Inſect may teach us the Power and Privilege of extracting good from every Thing that occurs, as they gather their Honey from every Flower and every Weed that grows: ſo, by a Diſcernment of the Ways of Providence, not only all the Sweets, but all the Bitters of Life will afford the humble Believer Opportunity of increaſing his Store;

and even a View of Sin and Misery in all its Deformity; deepen our Gratitude to God for his Grace and Truth; and stir up our compassionate Regard for our fellow Sinners, as fellow Travellers to an eternal World.

The Bee is also given as an Instruction in our Dependence upon the Power of God, for Protection from the poisonous, malicious, malignant, and revengeful Nature of our Enemies. *Mine Enemies compassed me about like* Bees; *but in the Name of the Lord, will I destroy them.*—Psalm cxviii. 12.—Deut. i. 44.

An Ass.

How many great Truths may the Sight of this Creature impress upon the Mind! What is Man in his unrenewed, unregenerate State? He is like the Wild Ass's Colt, or as Wild Asses in the Desart, untamed and full of Rapine. What good have we that we have not received? Let us not then glory as though we had received it not.

God

God having opened the Mouth of this Beaſt, to reprove the Diſobedience of the Prophet, who loved the Wages of Unrighteouſneſs, ſhould teach us that his Wiſdom can ſend Reproof or Inſtruction, by Inſtruments the leaſt likely, in the View of human Pride, to convey them. Happy the Soul whoſe Ear is open to Divine Truth; by whatever Meſſenger it is conveyed, it is the the *Meſſage*, and not the *Meſſenger*, that ſhould engage our Attention.

Nor let any Man think himſelf too mean or inſignificant to be employed by God: He who could ſay of an Aſs and a Colt, the Foal of an Aſs, *the Lord hath Need of them*, to fulfill his Word, and accompliſh the Purpoſe of his Love, can confirm the Word of the meaneſt of his Servants, living in the Spirit of Meekneſs, and humble Self-renunciation: whereas, was it poſſible for Gabriel to ſay, *the Lord hath Need of* me, *he muſt ceaſe to be an Angel of Light.*

A Blind Man.

Blind Bartimeus, a Man full of Faith; and waiting for the Conſolation of Iſrael, is in ſo low an Eſtate as to ſit by the Highway-ſide, to implore Relief from the paſſing Traveller.—This may prove to us, that a Man's Life, (in its Happineſs) conſiſteth not in the Abundance of his Poſſeſſions; and that Poverty and Neceſſity are no Marks of the Divine Diſpleaſure, but permitted to his choiceſt Servants, for the brighter Manifeſtation of his Glory and Grace.

No ſooner was Bartimeus informed that Jeſus of Nazareth paſſed by, than under a Senſe of his Wants, and in all the Energy of Prayer, he addreſſes him as the Root and the Offspring of David, as the God and Man, in one Chriſt, to have Mercy on him: knowing his own Miſery, and confident of the Saviour's Power, no Prohibitions could ſilence him; but he cried ſo much the more *Jeſus, thou Son of David, have Mercy on me.*

At

At the Command of Joſhua, the material Sun ſtood ſtill, and haſted not to go down a whole Day; but, at the Cry of an awakened Sinner, in a deſiring, believing Prayer, the Son of God, the glorious Sun of Righteouſneſs ſtands ſtill, that he might diſpenſe the healing under his Wings. *Whatſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them.*

What gives Deſire to our Prayer?—A real Senſe of our Wants. What gives Faith to our Prayers? A View of the Divine Promiſes, and the Faithfulneſs of him who hath promiſed. In theſe great Leſſons Bartimeus is a divine Inſtructor.—"What wilt thou that I ſhould do "unto thee?" "Lord, that I may receive my "Sight." But why ſuch a Requeſt; and why ſuch an Expectation? Becauſe it was prophecied, concerning him as the Meſſiah, *that he ſhould open the blind Eyes.* Iſaiah xxxv. 5. And on theſe Promiſes Bartimeus founded his Petitions. A Senſe of Want, is neceſſary to deſire, a View of the Promiſes eſſential to Faith: without the one, our Prayer is Formality;

ality; without the other, it is Fancy and Imagination. And unhappily, too many, like the Laodician Church, imagine themſelves rich, and increaſed with good, needing nothing;—when before God, they are poor and miſerable, blind and naked. Whenever we ſee a poor blind Man, let us remember the Faith and Earneſtneſs of Bartimeus, and recollect the Redeemer's Counſel, to anoint our Eyes with the Eye-ſalve of his Word; that we may ſee the wonderous Things of his Law.

Jeſus is the ſame yeſterday, to-day, and for ever; our compaſſionate High-prieſt, that can be touched with the Feeling of our Infirmities; and whoſoever cometh unto him, he will in no wiſe caſt out.

Cliffs of Rocks.

Chriſt's Care of his Church is finely expreſſed in the Canticles, by this Expreſſion: *Oh my Dove, that art in the Cleſts of the Rock*; ſecured by this Situation from the Birds of Prey on the Summit, or the deſtructive Serpents dwelling at the Foot. Thus ſecured are they,

they, whoſe Lives are hid with Chriſt in God; and when Chriſt, who is their Life, ſhall appear, then ſhall they alſo appear with him in Glory.

Holes of the Rocks, and Caves of the Earth;

Generally the Reſidence of Moles and Bats, and all unclean, deformed, or poiſonous Reptiles. Whenever Chriſt's Kingdom comes with Power into the Heart, the Idols poſſeſſing the Heart ſhall be aboliſhed. In that Day, the Divine Union ſhall work an internal Change; and to the Moles and to the Bats ſhall Men caſt their Gods of Silver and Gold wherein they truſted, into the Holes and into the Caves, for Fear of the Lord, and for the Glory of his Majeſty, when he ariſeth to ſhake terribly the Earth.

An Oven.

God out of Chriſt is a conſuming Fire.—Mal. iv. 1. *And the Day cometh that ſhall burn as an Oven; and all the Proud, yea, and all that do wickedly ſhall be Stubble: and the*

Day

Day that cometh ſhall burn them up, ſaith the Lord of Hoſts, that it ſhall leave them neither Root nor Branch.

An Hoſpital.

How exact an Emblem of the World, which is but a great Hoſpital crouded with Patients: Every City, Town or Village, are but the various Wards, when the Fever of Deſire, the Tympany of Pride, the Dropſy of Covetouſneſs, the Jaundice of Envy, &c. are raging among the Inhabitants.

How great a Comfort that Jeſus Chriſt viſited this Lazaretto, as the great Phyſician: The Whole need him not, but they that are ſick. He perfectly underſtandeth every Caſe, and giveth Medicine for every Wound. Let us learn from him to pity each other, and treat one another with that Lenity and Tenderneſs becoming our Condition. No Son or Daughter of Adam is exempt from the infectious Malady of Adam's Sin. From the Crown of the Head, to the Sole of the Foot, we are Wounds and Bruiſes, and putrifying Sores; incurable

incurable but by the Balm of Gilead alone. Let us attend to the Preſcriptions of the great Phyſician there, and exhort all to ſeek their Help from him who hath ſaid, *I will bring in Health and a Cure; and I will cure ſaith the Lord, and give the Abundance of Peace and Joy.*

An Huſbandman.

Iſa. xxviii. 24, 25.

Doth the Plowman plow all Day to ſow; doth he open and break the Clods of his Ground? When he hath made plain the Face thereof, doth he not caſt abroad the Fitches, and ſcatter the Cummin, and caſt in the principal Wheat, and the appointed Barley, and the Rie in their Place? for his God doth inſtruct him to Diſcretion, and doth teach him.

Ye are God's Huſbandry, ſaith St. Paul to the Corinthian Church, and He will not leave his Spiritual Labourers, called by himſelf into his Harveſt as Co-workers together with him, without Spiritual Underſtanding; rightly to divide the Word of Truth, and ſow the Seed

of Eternal Life according to Diſcretion;—ſcattering the Promiſes, Invitations, Precepts or Threatening of the Word of God, according to the Divine Will; planting and watering with all Diligence, and truſting to him who alone giveth the Increaſe; knowing that the Huſbandman waiteth for the precious Fruits of the Earth. Yea, he hath long Patience, until he receiveth the early and the latter Rain: neither impatiently diſturbing it, and deſtroying his own Labour and Expectation, to ſee whether it has rooted; nor yet careleſſly ſuffering the Fowls of the Air to devour it.

Fallow Ground.

Fallow Ground has neither Seed nor Root within it, to yield Advantage to its Owner, or Food for Man or Beaſt: poſſeſſing only a Capacity of receiving and nouriſhing Seed, rooting itſelf downward, and ſpringing upward, through the Influence of the Sun's Rays, and the Dews and Showers of Heaven; producing thirty, ſixty, or an hundred Fold.

Such

Such is the Heart of Man, in whom that is in his Fleſh: In his fallen Nature dwelleth no good Thing; no Seed, Root, or Principle of Good; nothing but a Capacity of receiving the Seed of God's Word, nouriſhed by the Rays of the Sun of Righteouſneſs, and the Dews of Divine Grace; till the Fruits of the Spirit, Love, Joy, Peace, Meekneſs, Gentleneſs, Fidelity and Temperance abound through the Power of the Holy Ghoſt.

Sow then to yourſelves in Righteouſneſs, that ye may reap in Mercy; break up your Fallow Ground, for it is Time to ſeek the Lord, until he rain down Righteouſneſs upon you.—Hoſ. x. 12.

An Ox.

Iſaiah i.—3.

"The Ox knoweth its Owner, and the Aſs "its Maſter's Crib:" while God's moſt favoured People do not know their Lord and Provider. But why? Becauſe they do not conſider.

All the visible Things around us manifest the Wisdom and the Goodness of God; and call upon all that is within us to praise his Holy Name. And our daily and hourly Mercies, yea, the Blessings of every Moment, will bear Witness against us; unless we seek the Lord, to serve him with all our Heart, considering what great Things he hath done for us.

Spring.

What a Change in the Face of Nature!—Joy and Gladness seems communicated to every Creature; the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in the Land. A new Creation, as it were, manifests itself, and a universal Chorus of Praise is heard in our Fields and Woods. Let not Man, the Lord of all, be alone insensible of the Love of him; who is the God of Nature, and who hath again opened his Hand, that he may fill all Things living with Plentiousness.

Summer

Summer.

What Power hath wrought the wonderful Change which every where preſents itſelf; the Fields are white for Harveſt, the Bloſſoms exchanged for Fruit? That Power who formed all Things by his Almighty *let it be*; and who hath declared, that ſo long as the World endureth, Summer and Winter, Seed-Time and Harveſt, ſhall not ceaſe.

How much of this Fruit ſhall drop untimely? A Worm at the Core, renders it unable to reſiſt the Storm: thus do many fair Profeſſors, in the Hour of Perſecution, and the various Storms of Life, fall away; ſome Principle of Self lies at the Heart.

This Life is the Seaſon of ripening; the Summer and Harveſt of Grace. Oh let not a careleſs Indifference confirm the Words of Jeremiah: *Our Harveſt is over, our Summer is ended, and we are not ſaved.*

Autumn.

Autumn.

The Huſbandman's Patience is now rewarded: He hath ſowed his wheat, and his Barley, and his Rye; not that Body now gathered into his Granary, but God hath given it a Body as it pleaſed him, and to every Seed its own Body. What an Emblem of the Reſurrection! that which is ſown in the Fields, is not quickened except it die. Why, then, ſhould it ſeem a Thing incredible that God ſhould raiſe the Dead?

What was caſt into the Earth has been returned with a great increaſe; thus ſhall it be in Spiritual Things: He that goeth forth weeping, in a Spirit of Penitence and Contrition, bearing precious Seed, ſhall doubtleſs come again with Joy, bringing his Sheaves with him.

God hath gradually confirmed the Hopes of the Huſbandman: Firſt he ſaw the riſing Blade, then the Ear, then the full ripe Corn of the

the Ear, ſafely preſerved from the nipping Froſt, or blighting Mildew. Then let us commit our Souls unto God, as into the Hands of a faithful Creator, who is able to keep that which we have committed to him, through all the various Trials, neceſſary to make us meet to be Partaker of the Inheritance of the Saints in Light.

Winter.

God hath ſet all the Borders of the Earth; he hath made Summer and Winter; both muſt therefore be neceſſary for the Welfare of Man. Millions of deſtructive Inſects are deſtroyed by the Froſts and Cold; and the Earth itſelf, ſtrengthened and enriched by this Seaſon of Reſt. The preſent Gloom and Death, as it were, of Nature, ſhall fill the quickening Power of the returning Sun; and a univerſal Verdure ſucceed the dark and barren Proſpects of the preſent Seaſon.

Thus ſhall the Hour of Adverſity, the dark Seaſon of Trial and Affliction, be productive of good to the Soul; ſhall deſtroy the Paſ-

ſions,

ſions, Tempers, and Diſpoſitions, that would themſelves deſtroy the Seed of Life, and render it unfruitful. *At the Return of the Sun of Righteouſneſs, the Deſert ſhall rejoice, and bloſſom as the Roſe; it ſhall bloſſom abundantly, and rejoice even with Joy and Singing. In Summer, and in Winter, the River of Life unceaſingly flows.* Zechariah xiv. 8.

In a proſperous, or an adverſe State, *the Streams of Grace iſſue forth from the Threſhold of the Sanctuary, and from the Side of the Altar.* Ezekiel xlvii. 1. And to him that truſteth in Jehovah, *his Flight ſhall not be in Winter*; but he that requireth the Fruits of Righteouſneſs will call them forth by his own Power.

The Fall of the Leaf.

How melancholy an Appearance this! It was but the other Day this Tree was covered with a lively Green. Thus fades and paſſes away all Creature Comforts; and thus wilt thou alſo fade: the green Seaſon of Spring and Summer will ſoon be over; Youth and Gaiety

Gaiety take their Leave, and the Winter of Age, and Night of Death overtake thee.

A Moth.

Iſaiah li.—7, 8.

"Hearken unto me, ye that know Righte-
" ouſneſs, the People in whoſe Heart is my
" Law; fear not the Reproaches of Men,
" neither be afraid of their Revilings. For the
" Moth ſhall eat them up like Wool: but my
" Righteouſneſs ſhall be for ever, and my Sal-
" vation from Generation to Generation."

A Weaver's Shuttle.

Job vii.—6.

"Our Days are ſwifter than a Weaver's
" Shuttle."

The Wind blowing.

The Wind roars; it is tempeſtuous! This is but too exact an Emblem of the mind raging with Paſſion, torn with the Storms of Wrath,

and the tumultuous Workings of Anger and Impatience. This ſhould affect us with deeper Concern than any Convulſion in the outward Elements. Wretched Soul! who can allay this Tempeſt within the Mind, when like the troubled Sea, it caſteth up Mire and Dirt? Only he, who aroſe and rebuked the Winds and the Sea; and inſtantly there was a great Calm.

Sheep feeding in Green Paſtures.

Pſalm xxiii.—1, 2.

" The Lord is my Shepherd: He maketh
" me to lie down in Green Paſtures; he leadeth
" me beſide the ſtill Waters.

" Bear me to the ſacred Scene,
" The ſilent Streams, and Paſtures green!
" Where the Chryſtal Waters ſhine,
" Springing up with Life divine;
" Where the Flock of Iſrael feed,
" Guided by their Shepherd's tread:
" And every Sheep delights to hide
" Under the Tree where Jeſus died."

A Houſe.

A Houſe.

2 *Corinthians* v.—1.

" For ye know that when our earthly Ta-
" bernacle ſhall be diſſolved, we have a Build-
" ing of God, a Houſe not made with Hands,
" eternal in the Heavens.

A Shadow declining.

Pſalm cii.—11.

" My Days are like a Shadow that declineth,
" and I am withered like Graſs."

A Shadow never continueth in one Stay, but ſtill gliding imperceptibly on, lengthening as it goes, and at laſt vaniſheth into Darkneſs. The Period of its Exiſtence is limited to a Day at furtheſt: The riſing Sun gives it Birth, and in that Moment when the Sun ſets, it is no more.

The Graſs of the Field, in the like Manner, hath a being of the ſame Duration: in the

Morning clothed with Verdure and Beauty, it refreſheth and delighteth the Eye of the Beholder; but the Evening findeth it cut down, dried up, and withered.

Such is the Life of Man, ſojourning in the Land of his Captivity, and ſuffering from his Sins; but the Eternity of Jehovah, the Infallibility of his Promiſes, and the Remembrance of his former Works and Mercies, comfort our Hearts, and encourage us to hope, nay even to rejoice in the midſt of Sorrow and Tribulation.

An Anchor.

Hebrews vi.—18, 19.

"That by two immutable Things, in which "it was impoſſible for God to lye, we might "have ſtrong Conſolation, who have fled for "Refuge to lay hold upon the Hope ſet be- "fore us; which Hope we have as an Anchor "of the Soul, both ſure and ſtedfaſt, and "which entereth within the Vail, whither the "Fore-runner is for us entered, even Jeſus."

A Soldier.

A Soldier.

2 *Timothy* ii.—3, 4.

" Thou therefore endure hardneſs, as a good " Soldier of Jeſus Chriſt; no Man that warreth " entangeleth himſelf with the Affairs of this " Life; that he may pleaſe him who hath " choſen him to be a Soldier."

A Plummet.

Iſaiah xxviii.—17.

" Judgment alſo will I lay to the Line, and " Righteouſneſs to the Plummet; and the " Hail ſhall ſweep away the Refuge of Lies."

A Corner Stone.

Iſaiah xxviii.—16.

" Therefore thus ſaith the Lord God, be- " hold, I lay in Zion for a Foundation, a " Stone, a tried Stone, a precious Corner-ſtone, " a ſure Foundation; He that believeth ſhall " not be aſhamed."

A Gourd.

A Gourd.

Although God ſuffers us to find ſome Creature Comforts in our Pilgrimage upon Earth, yet let us not think to dwell or ſtop with them; for there is a Worm at the Bottom of the Gourd, as of that of Jonas, which will blight and deſtroy them: they are Comforts that endure for a Night, to give a tranſient Refreſhment to a Traveller; but all ſublunary Things cry out in the very uſing them, *This is not thy Reſt, it is polluted.*

A Well.

Pſalm lxxxiv.—5. 6.

" Bleſſed is the Man whoſe Strength is in " Thee; who paſſing through the Valley of " Baca, make it a Well: the Rain alſo filleth " the Pools. They go from Strength to " Strength:"

" Bleſt who their Strength on thee reclin'd,
" Thy Seat explore with conſtant Mind;

" And

" And Salem's diſtant Tow'rs in view,
" With active Zeal their Way purſue:
" Secure, the thirſty Vale they tread,
" While, call'd from out their ſandy Bed
" (As down in grateful Show'rs diſtill'd,
" The Heav'ns their kindlieſt Moiſture yield;)
" The copious Springs their Steps beguile,
" And bid the chearleſs Deſert ſmile.
" From Stage to Stage, advancing ſtill,
" Behold, them reach fair Sion's Hill;
" And proſtrate, at her hallow'd Shrine,
" Adore the Majeſty Divine."

A City.

Fly, O my Soul, into the City of Refuge; for the Avenger of Blood is at thy Heels.

Pſalm xxxi.—21.

" Bleſſed be the Lord, who hath ſhewn me
" his marvellous Kindneſs in a ſtrong City.

A Tower.

Proverbs xviii.—10.

" The Name of the Lord is a ſtrong Tower
" the Righteouſs runneth into it and is ſafe."

A Gate

A *Gate.*

Luke xiii.—24.

" Strive ye to enter in at the ſtrait Gate:
" for wide is the Gate, and broad is the Way
" that leadeth to Deſtruction, and many there
" be that go in thereat; becauſe ſtrait is the
" Gate, and narrow is the Way which leadeth
" to Life, and few there be that find it."

The very Plea Men commonly uſe to excuſe their Way of Life, condemns it: *(they do as others)* which is to ſay, I walk in the Broad Road. They will find it but a poor Conſolation when ſentenced at the Bar of God, that they periſh with the Multitude.

A *Candle going out.*

Proverbs xxiv.—20.

" For there is no Reward to the Evil Man:
" The Candle of the wicked ſhall be put out."

A Flower

A Flower of the Field.

Pſalm ciii.—15, 16.

" As for Man, his Days are as Graſs: as a " Flower of the Field ſo he flouriſheth; for " the Wind paſſeth over it, and it is gone: " and the Place thereof ſhall know it no more."

Man, fallen mortal Man! his Days are as Graſs: like that he cometh out of the Earth, and continueth but a ſhort Time upon it. As a Flower of the Field, fair but tranſient; ſo he unfoldeth his Beauty, and flouriſheth a while in the Vigour of Manhood; but lo, in a Moment the Breath of Heaven's Diſpleaſure, as a blighting Wind, paſſeth over him, and he is gone; he boweth his drooping Head, and mingleth again with his native Duſt. His Friends and Companions look for him at the accuſtomed Spot which he once adorned, but in vain: The Earth hath opened her Mouth to receive him, and his Place ſhall know him no more; but the Mercy of the Lord is from

everlaſting to everlaſting upon them that fear him, and his Righteouſneſs unto his Childrens Children.

Let no Man preſume, who whithereth like the green Herb: but let no Man deſpair whoſe Nature, with all it's Infirmities, the Son of Man hath taken upon him. The Flower which faded in Adam, blooms anew in Chriſt, never to fade again. The Mercy of Jehovah in his Meſſiah, is everlaſting, and of that everlaſting Mercy, poor frail Man is the Object: it extendeth through all Generations of the faithful Servants of God. Death ſhall not deprive them of its Benefits, nor ſhall the Grave hide them from the efficacious Influences of its all-enlivening Beams. Sin brought Death into the World, but Mercy ſhall raiſe Man up again to receive the eternal Reward pnrchaſed by his Saviour's Righteouſneſs.

Lighting a Candle.

Pſalm xviii.—28.

"For thou wilt light my Candle: the Lord "my God will lighten my Darkneſs."

A Roſe.

A Roſe

Canticles ii.—1.

" Thou art the Roſe of Sharon, and the " Lilly of the Valley.

Sand.

Let us not build our Houſe of Hope upon the ſandy Foundation of any Thing we have done, or ſhall do: if we do, the Rains will deſcend, the Floods come, the Winds blow, and beat upon this Houſe, and great will be the Fall thereof, and we ſhall be deſtroyed in its Ruins.

Let us rather build our Houſe as the wiſe Man, upon the Rock of Ages: then the Rains may deſcend, the Floods come, and the Winds blow and beat upon this Houſe, and it ſhall not fall; becauſe it is founded upon a Rock.

A Ruſh.

Job viii.—11.

" Can the Ruſh grow up without Mire? " can the Flag grow without Water? whilſt " it is yet in its Greenneſs, and not cut down, " it withereth before any other Herb: ſo are " all that forget God."

Mown Graſs.

" Fret not thyſelf becauſe of Evil doers, " neither be thou envious againſt the Workers " of Iniquity; for they ſhall ſoon be cut down " like the Graſs."

The Lilly.

How beautiful the Lilly, which neither toils nor ſpins. If God ſo clothes the Vegetable Creation, he will much more clothe my Body with convenient Raiment; and my Soul with Righteouſneſs and Salvation.

Thorns.

Thorns.

Let theſe remind us of the dire Effects of Sin: the Ground is curſed for our Sake. In Sorrow are we to eat Bread all the Days of our Life. Thorns alſo and Thiſtles ſhall it bring forth; and by the Sweat of our Brow are we to eat Bread untill we return to the Ground from whence we were taken. But even in the very Puniſhment of Sin God's Love and Mercy is manifeſted. Idleneſs is the very Bane of the Soul, the Source of innumerable and deſtructive Evils.

An Axe.

Matthew iii.—10.

"Now the Axe is laid to the Root of the "Tree; every Tree which bringeth not forth "good Fruit, is hewn down and caſt into the "Fire."

A Dove.

A Dove.

The Dove went out of the Ark, but found not where to ſet her Foot; ſo ſhe returned back into the Ark of God.

When the People of God ſeek for Happineſs in the Things of the Earth, thus it happens to them: There is no Reſt to be found, to the Ark muſt they return; for then and there alone true Reſt is to be found.

An Eagle.

Iſaiah xl.—30.

"They that wait upon the Lord ſhall renew their Strength; they ſhall mount up with Wings as Eagles; they ſhall run and not be weary; and they ſhall walk and not faint."

A *Leopard.*

Hoſea xiii.—6.

"According to their Paſture, ſo were they filled; they were filled, and their Heart

"was

" was exalted: therefore have they forgotten
" me. Therefore will I be unto them as a
" Lion: as a Leopard to obſerve them."

A *Bear.*

Hoſea xiii.—8.

" I will meet them as a Bear that is be-
" reaved of her Whelps, and I will rend the
" Caul of their Hearts; and there will I de-
" vour them like a Lion; and the wild Beaſt
" ſhall tear them."

Calves.

Malachi iv—2.

" They ſhall go forth, and grow up as
" Calves of the Stall."

Bleſſed Promiſe! mark the quickneſs and uniformity of their Growth: ſo ought we to grow in the Divine Image; and equally to increaſe in every Grace of the Spirit; that we may be found holy and unblameable before God in Chriſt Jeſus, when he will judge the World in Righteouſneſs.

A Mule.

A *Mule.*

Pſalm xxxii.—9.

" Be ye not like the Horſe or Mule, who " hath no Underſtanding; whoſe Mouth muſt " be held with Bit or Bridle."

Goats.

Matthew xxv.—31, &c.

" When the Son of Man ſhall come in his " Glory, and all the Holy Angels with him: " then ſhall he ſit on the Throne of his Glory, " and before him ſhall be gathered all Nations, " and he ſhall ſeparate them one from another " as a Shepherd divideth his Sheep from the " Goats. And he ſhall ſet the Sheep on his " right Hand, and the Goats on his left; then " ſhall he ſay unto them on the left Hand, " *Depart from me, ye curſed, into everlaſting* " *Fire, prepared for the Devil and his Angels:* " *For I was an hungry, and ye gave me no* " *Meat; I was thirſty, and ye gave me no* " *Drink. I was a Stranger, and ye took me*

" *not*

" *not in: Naked, and ye clothed me not;*
" *ſick, and in Priſon, and ye viſited me not.*
" Then ſhall they anſwer him, ſaying,—
" *Lord, when ſaw we thee an hungered or*
" *thirſty, or a Stranger, or naked, ſick, or in*
" *Priſon, and did not miniſter unto thee?*—
" Then ſhall he anſwer them, ſaying, *Verily,*
" *I ſay unto you, inaſmuch as ye did it not*
" *unto one of the leaſt of theſe, my Brethren,*
" *ye did it not unto me; and theſe ſhall go*
" *away into everlaſting Puniſhment.*"

A Goat.

How pleaſing to conſider the Scape-Goat: the Lord Jeſus, who bore our Sins, and by his Blood, hath made us Kings and Prieſts unto God.

Young Ravens.

Pſalm cxlvii.—9.

" He feedeth the young Ravens when they
" cry."

The Raven is the only Bird that never feeds its Young; and yet they are provided for. God hears them when they cry. Be careful then for nothing, but in every Thing, by Prayer and Supplication; with Thankſgiving let your Requeſts be made known unto God.

Birds.

Matthew vi.—26.

" Behold the Fowls of the Air; for they ſow " not not, neither do they reap, nor gather into " Barns, yet your heavenly Father feedeth " them: Are ye not much better than they?

A Lamb.

" Chriſt was led as a Lamb to the Slaughter, " and as a Sheep before her Shearers is dumb; " ſo he opened not his Mouth."

May I learn from my great Exemplar, to bear with Meekneſs and ſilent Patience, the Inſults and Provocations of an unbelieving World.

World. May I follow him in the Regeneration; may I be made conformable to his Death, and know the Power of his Reſurrection, then ſhall I join the Heavenly Choir in ſinging, *Worthy is the Lamb that was ſlain, to receive Power, and Honor, and Strength, and Wiſdom, and Glory and Bleſſing. Amen.*

Sheep.

St. *John* x.—27.

"My Sheep know my Voice."

This is the diſtinguiſhing Characteriſtic; and happy are the Sheep of the good Shepherd; He hath purchaſed them with his own Blood, and he feeds them with his Word; a Paſture enriched with never-failing Verdure: And he leads them to drink at the Waters of Conſolation, and the refreſhing Streams of his Holy Spirit. O thou good Shepherd! may we ever flee from the Voice of Strangers, nor wander out of the Paſtures of thy Love; or when we would wander, may we hear thy Voice behind us, ſaying, *This is the Way, walk ye in it.*

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A Sheep-fold.

There is one Fold, and one Shepherd, Jeſus Chriſt the righteous; who hath broken down every Partition Wall, and opened the Door of Hope to the whole Race of Adam.

Let not Impenitence or Unbelief ſo prevail in our Hearts as to exclude us from thy Flock. Have Mercy, Lord, on all Jews, Turks, Infidels and Heretics; and ſo fetch them Home, bleſſed Lord, among the Sheep of thy Paſture, that they may receive the Bleſſing with the true Iſraelites, and be made partakers of thy Kingdom.

A Shepherd.

Iſaiah xl.—11.

"He ſhall feed his Flock like a Shepherd: "he ſhall gather the Lambs with his Arm, and "carry them in his Boſom, and ſhall gently "lead thoſe that are with young."

The

The Lord is my Shepherd; therefore can I lack nothing. The Shepherd of Iſrael neither ſlumbereth nor ſleepeth: no Danger can approach his Flock: Mercy ſhall follow them all the Days of their Life, and they ſhall dwell in the Houſe of the Lord for ever.

A Pit.

The righteous Joſeph was caſt into a Pit, by his unnatural and cruel Brethren: How wonderful are the Myſteries of Providence! Had not Joſeph been rejected by the Sons of his Father, and ſold a Slave into Ægypt, he had never been a Ruler over Pharaoh's Houſe, and the Deliverer of his People from Famine and Deſtruction.

God can make the Wicked his Inſtruments, to bring Good to his Servants; and he who brought Joſeph through the Pain of Ignominy, and the Horrors of a Priſon, to the Honors of a Throne, can render all the Troubles of this World ſubſervient to our beſt Intereſt; that we may praiſe him eternally, for having given

us

us here the Bread of Affliction to eat. When our Enemies are aiming to ſtrew Thorns and Briars in our Path, they know not that it is the Path to Deſtruction they are making diſagreeable to us; and that they, under God, are guiding our Feet into the Way of Peace.

Briers and Thorns.

Hebrews vi.—8.

"That which beareth Briers and Thorns is "rejected, and is nigh unto curſing; whoſe "End is to be burnt." Ah, let us break up our Fallow Ground, that we ſow not among Thorns.

A boiſterous Sea.

Iſaiah lvii.—20.

"The Wicked are like the troubled Sea, "which cannot reſt, whoſe Waters caſt out "Mire and Dirt. There is no Peace, ſaith "my God, to the Wicked."

A Plain.

A Plain.

When the Angels brought Lot out of Sodom, they ſaid, "Eſcape; for thy Life look not be-"hind thee: neither ſtay thou in all the Plain; "eſcape to the Mountains, leſt thou be con-"ſumed."

Let us eſcape out of the City doomed to Deſtruction, the World that lieth in Wickedneſs: nor let us loiter by the Way, nor look back with Deſire to any Thing the World can give. *Remembering Lot's Wife.*

A Cock.

When the Cock crew Peter wept, but not at the firſt or ſecond crowing, it was, when Jeſus turned and looked upon Peter, that the Voice of this choſen Preacher humbled the Self-confidence of the Diſciple, depending on his own Strength, and declaring, that though all Men forſook his Lord, yet would not he; but was ready to go to Priſon and to Death.

Peter

Peter wanted neither Love, nor Zeal, nor Sincerity; but he wanted Humility, he wanted a Conſciouſneſs of his own Weakneſs, and that all our Sufficiency is of God. And although he profited not from our Lord's Exhortation in the Garden, to watch and to pray againſt entering into Temptation, yet he afterwards perfectly attained this Leſſon, *When thou art converted ſtrengthen thy Brethren.*

The crowing of the Cock.

"Watch ye therefore: for ye know not "when the Maſter of the Houſe cometh, at "Even, or at Midnight, or at the Cock crow-"ing, or in the Morning: leſt coming ſudden-"ly, he find you ſleeping. And what I ſay "unto you (ſays Jeſus) I ſay unto all, *Watch.*"

O my Soul! art thou now ready, ſhould he now ſummons thee, to meet thy God and Judge?

The

The Ocean.

In the Ocean we behold an Emblem of the World: under a ſmooth deceitful Surface, it conceals dangerous Rocks, and devouring Monſters. Its Waves are reſtleſs, and oftentimes its agitated Billows threaten to overwhelm the helpleſs and deſpairing Mariner in a Moment.

Such is the Voyage we have all to make over the tempeſtuous Sea of Life, e'er we can reach the Haven of deſired Reſt; emphatically deſcribed as a Place where there is no more Sea, no hidden Rocks, no dreadful Gulphs, no inſtability of Peace.

Water.

And Jeſus cried with a loud Voice, "If any "Man is athirſt, let him come unto me, and "drink; and whoſoever will, let him take of "the Water of Life freely.

A Fountain.

Proverbs xiv.—27.

"The Fear of the Lord is a Fountain of "Life."

A River.

"Oh that thou hadſt hearkened to my Com- "mandments! then had thy Peace been as a "River, and thy Righteouſneſs as the Waves "of the Sea."

Straw blown by the Wind.

"I will ſcatter them as the Stubble that "paſſeth away by the Wind of the Wilder- "neſs: this is thy Lot, the Portion of thy "Meaſures, from me, (ſaith the Lord) becauſe "thou haſt forgotten me, and truſted in Falſe- "hood."

Chaff.

"He ſhall gather the Wheat into his Gra- "nary, but he ſhall burn up the Chaff with "unquenchable Fire."

Fiſh

Fiſh ſwimming in a Stream.

See the live Fiſh ſwim againſt the Stream; the dead ones float down with it. So the Souls dead to God, ſuffer themſelves to be carried down the Streams of Vanity and Folly, in an eaſy Manner; but the lively regenerate Souls reſiſt the impetuous Torrents of Sin, and ſwim againſt the full Tides of Corruption.

A Tree lying on the Ground.

"As the Tree falleth, ſo it ſhall lie." What thy Hand findeth to do, do it with thy Might; for there is no Work nor Device, nor Knowledge nor Wiſdom, in the Grave whither thou goeſt.

A Fir Tree.

Iſaiah lv.—13.

"Inſtead of the Brier ſhall come up the "Fir-tree." Inſtead of the Brier (creeping on the Earth, curſed for Man's Tranſgreſſion, and

fit only to be burnt,) ſhall ſpring up the ever-green Fir: flouriſhing in all Seaſons with a never-failing Verdure, unhurt by the ſcorching Heat of Summer, or the Froſt and Storms of Winter; ſo ſhall the Soul flouriſh, united to its God.

Neither the ſcorching Heats of Temptation, the wintery Storms of Adverſity, nor the cold Blaſts of Perſecution and Contempt ſhall be able to deſtroy them: they ſhall flouriſh in the Courts of the Lord's Houſe, as Trees of his right-hand planting.

An Eagle.

Job xxxix.—27.

"She maketh her Neſt on high, ſhe dwell-"eth and abideth on the Rock, upon the crag "of the Rock, and the ſtrong Place." Then ſhe is ſafe from Danger, and then ſhe enjoys the warm Rays of the Sun, of which ſhe would often be deprived, were ſhe groveling on the Earth.

Happy

Happy is that Soul, which refuſing to be diverted or detained by low and vile Objects, directs its Flight to the nobleſt and moſt exalted. Who builds on Jeſus, the Rock of Salvation; and who like the Eagle, ſoars on high, and fixes the Eye of the Soul on the glorious Sun of Righteouſneſs; beholding his Beauty, and contemplating his Glory, untill we are changed into his Divine Image.

Lightning.

Matthew xxiv.—27.

" For as the Lightning cometh out of the " Eaſt, and ſhineth even unto the Weſt; ſo " ſhall alſo the coming of the Son of Man be, " Immediately after the Tribulation of thoſe " Days the Sun ſhall be darkened, and the " Moon ſhall not give her Light; and the " Stars ſhall fall from Heaven, and the Powers " of the Heavens ſhall be ſhaken. And then " ſhall appear the Sign of the Son of Man in " the Air; and then ſhall all the Tribes of the " Earth mourn, and they ſhall ſee the Son of

" Man

" Man coming in the Clouds of Heaven, with
" Power and great Glory."

A Trumpet ſounding.

Matthew xxiv.—31.

" And he ſhall ſend his Angels with a great
" Sound of a Trumpet, and they ſhall gather
" together his Elect from the Four Winds,
" and from one End of the Heavens to the
" other."

Perſons quarreling.

Let the Diſturbances, Contentions, and Diſputes of the World, be to me a Voice crying, *Flee from the Wrath to come.*

How dreadful the Lot to be ſhut up in Eternity with the unregenerate! What a Hell muſt this be, was there even no other. Now let the Mind that was Chriſt be alſo in me.

The cloſe of the Day.

The Night cometh when no Man can work: the

the Day of Nature, and the Day of Grace are drawing to an End.

What uſe have we made of them? Have we indeed been working in the Vineyard of the Lord; or have we ſported away our Time with the idle Children of this World?

Let us rouſe ourſelves, and make uſe of the laſt glimmering of Light and Life that is left; redeeming the Time, becauſe the Days are evil; and there is neither Device, nor Knowledge, nor Wiſdom, in the Grave whither thou goeſt.

Paſſing by a Place where there is a Ball for Children.

Job xxi.—11.

" They ſend forth their little ones like a " Flock, and their Children Dance. They " take a Timbrel and Dance, and rejoice at " the Sound of the Organ. They ſpend their " Days in Wealth, and in a Moment go down " to the Grave. Therefore they ſay unto " God, depart from us; for we deſire not

" the

" the Knowledge of thy Ways. What is the " Almighty that we ſhould ſerve him? and " what Profit ſhould we have if we pray unto " him?

" Lo, their Good is not in their own Hand: " the Counſel of the Wicked is far from me. " How often is the Candle of the Wicked put " out? and how often cometh their Deſtruc- " tion upon them?

Tents.

Numbers xxiv.—5.

" How goodly are thy Tents, O Jacob, and " thy Tabernacles, O Iſrael!

How amiable then, may a Chriſtian ſay, are thoſe eternal Manſions from whence Sin and Sorrow are excluded. How goodly that Camp of Saints, and that beloved Ally where Righteouſneſs and Joy reigns triumphant, and Peace and Unity are violated no more. When thou, O bleſſed Jeſus, Lord of Hoſts, King of Men and Angels, dwelleſt in glorious Majeſty; and conſtituting

conſtituting by thy Preſence, the Felicity of thy Choſen.

Bags.

Luke xii.—33.

" Provide for yourſelves Bags which wax " not old, a Treaſure in Heaven that faileth " not, where no Thief approacheth, neither " Moth corrupteth; for where your Treaſure " is, there will your Heart be alſo."

Lamps.

Let us not be like the fooliſh Virgins who contented themſelves with the cold Lamp of Profeſſion, without the Flame of Divine Love burning in their Hearts.

O let us not ſleep with the World, for the Bridegroom cometh quickly, and in vain ſhall we knock when the Door of Mercy is ſhut. Let us trim our Lamps, and have our Lights burning, for we know not the Day nor the Hour when the Son of Man cometh.

A Fiſhing Net.

Jeſus walked by the Sea of Galilee, and ſaw two Brethren, (Simon called Peter, and Andrew his Brother) caſting a Net into the Sea, for they were Fiſhers.

By and by we read, that Peter tells our Lord that he had left all to follow him: and what had he left? Nothing but a Fiſhing Net. And what do any of us leave to follow the bleſſed Jeſus? Nothing but our Nets. And what caught we? Nothing but tormenting Cares.

Barns.

Luke vii.—16.

" The Ground of a certain rich Man brought " forth plentifully: and he thought within " himſelf what he would do, becauſe he had " no Room to beſtow his Goods; and he ſaid, " this will I do: I will pull down my Barns, " and build greater; and then will I beſtow my " Goods: And I will ſay to my Soul, *Soul*,

" *thou*

" *thou haſt much Goods laid up for many Years:*
" *take thine Eaſe; eat, drink and be merry.*
" But God ſaid unto him, *Thou Fool, this*
" *Night thy Soul ſhall be required of thee: then*
" *whoſe ſhall thoſe Things be that thou haſt*
" *provided?* So is he that layeth up Treaſure
" on Earth, and is not rich towards God.

A Tree broken by the Wind.

Job xxiv.—20.

" The Worm ſhall feed ſweetly upon him,
" he ſhall no more be remembered, and wic-
" kedneſs ſhall be broken as a Tree."

A Shield.

Pſalm lxxxiv.—11.

" For the Lord God is a Sun and Shield:
" the Lord will give Grace and Glory; and
" no good Thing will he with-hold from them
" that walk uprightly."

Jeſus is our Lord and our God: he is a Sun to enlighten and direct us in our Way; a

Shield to protect us againſt the Enemies of our Salvation. He will give Grace to carry us on from Srength to Strength; and Glory to crown us when we appear before him in Sion. He will with-hold nothing that is good and profitable for us in the Courſe of our Journey; and will himſelf, be our Reward when we come to the End of it.

Priſoners.

Priſoners we are in the Body: it is as it were the Gaol of the Soul. Priſoners we were both Body and Soul, manacled and ſhackled in the dark Dungeon of fallen Nature; but eternally bleſſed be his Name who hath paid the Ranſom for us: who ſaith that thou mayeſt ſay to the Priſoners, *come forth* (to them that are in Darkneſs) *ſhew yourſelves: they ſhall feed in the Way, and their Paſture ſhall be in high Places: they ſhall not hunger nor thirſt, neither ſhall the Heat nor Sun ſmite them; for he that hath Mercy on them ſhall lead them, even by the Springs of Water ſhall he guide them.*

A Cloud

A Cloud.

" We ſhall ſee the Son of Man coming in " a Cloud, with Power and great Glory."— Let us then remember, that whoſoever is aſhamed of him and his Words in this adulterous and ſinful Generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father, with his Holy Angels: when he cometh to take Vengeance on them that know not God, and obey not the Goſpel.

A Star.

Matthew ii.—9.

" Behold, the Star which they ſaw in the " Eaſt went before them, untill it came and " ſtood over where the young Child was :— Chriſt ſays, *I am the Root and the Offspring of David, the bright and Morning Star.*— Ah let us ſeek, untill this Day-ſtar ariſeth in our Hearts, that the Day may dawn, and the Shadows of Darkneſs flee away: the Sun of Righteouſneſs will riſe upon our Souls, with healing under his Wings; and God himſelf be our Light and our Glory.

A Prince

A Prince.

Pſalm cxlviii.—11.

"Put not your Truſt in Princes in whom "there is no Help; but truſt in him who is "the Prince of the Kings of the Earth."—To him Sion looks for Deliverance, and by him her true Sons expect to be exalted. He keepeth Truth for ever; his Love and Power are equal: His Promiſes never diſappoint, He is faithful and true to all who put their Truſt in him.

With the Father of Lights there is no variableneſs, or Shadow of turning; and he who is faithful ſhall aſſuredly enter into the Joy of his Lord.

Earthly Princes, if they have the Will, often want the Power, not only to reward, but even to protect their Friends; and ſhould they poſſeſs both Will and Power, yet ſtill their Breath is in their Noſtrils: and which at the very critical Moment when you need their Aid,

Aid, goeth forth, and they return to the Earth; and their Purpoſe, and the Hope of their Dependants ſink with them into the Grave. Ceaſe then, from Man; for wherein is he to be accounted of? but truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting Strength.

A Door-Keeper.

" One Day in the Courts of the Lord's " Houſe, is better than a thouſand: I had " rather be a Door-keeper in the Houſe of " my God, than dwell in the Tents of Un- " godlineſs. One Day employed in Medi- " tation and Devotion, affordeth a Pleaſure " far ſuperior to that which an Age of worldly " Proſperity could give.

" Happier is the leaſt and loweſt of the " Servants of Jeſus, than the greateſt and " moſt exalted Potentate who knoweth him " not. And he is no proper Judge of Bleſſed- " neſs who heſitates a Moment to prefer the

" Condition

" Condition of a Penitent in the Porch, to
" that of a Sinner on the Throne.

" If this be the Caſe on Earth, how much
" more in another World! O come that
" glorious Day whoſe Sun ſhall never go
" down, nor any Cloud obſcure the Luſtre
" of his Beams! that Day when the Temple
" of God ſhall be opened in Heaven, and we
" be admitted to ſerve him therein for ever.

A Widow.

1 *Timothy* v.—5.

" Now ſhe that is a Widow indeed, and de-
" ſolate, truſteth in God, and continueth in
" Supplications and Prayers Night and Day:
" but ſhe that liveth in Pleaſure, is dead
" while ſhe liveth."

A Phyſician.

With what eagerneſs Men call in the Phy-
ſician, when they feel Sickneſs and Diſeaſe
upon

upon their earthly mortal Part. But with what Indifference they hear of the great Phyſician of Souls! He who healeth all Diſeaſes, and hath a Medicine for every Wound.

But alas, Sinners are Sick even unto Death, and know not their Malady: from the Crown of the Head, to the Sole of the Foot, they are Wounds and Bruiſes, and Putrifying Sores; and which have not been bound up, neither mollified with Ointment. Attentive only to outward Things, they are regardleſs of the Balm of Gilead for the Soul, and the great Phyſician there; who conſtantly waits to bring in Health and a Cure; and to give the Abundance of Peace and Joy.

A Paralytic.

Matthew ix.—2.

" Jeſus ſaid unto him that was ſick of the " Palſy, *Son, thy Sins be forgiven thee: ariſe,* " *take up thy Bed, and go unto thine Houſe.*"

We alſo are Paralytics! Sin hath convulſed and benumbed all the Powers and Faculties of the Soul.

Oh, thou Almighty Saviour, who alone canſt forgive Sins, and haſt pity on the poor and miſerable, and on them who are without Strength; may we hear the reſtoring Word, ariſe up at thy Command, and walk in the Paths of Righteouſneſs and Peace.

A Rock.

Iſaiah ii.—10.

"Enter into the Rock, and hide thee in "the Duſt, for Fear of the Lord, and for the "Glory of his Majeſty. The lofty Looks of "Man ſhall be bowed down, and the Lord "alone exalted in that Day."

A Bird eſcaping from the Fowler's Net.

David compared the Deliverance of Iſrael to that of a Bird by the breaking of the Snare

in

in which it had been entangled, before the Fowler came to ſeize and to kill it.

Save us, O Lord God, from the Rage and Subtlety of our Spiritual Adverſary: ſave us from his Teeth when he would devour, from his Snares, when he would deceive. Suffer us not, either by Perſecution or Temptation, to fall from thee. Let the Lion gnaſh his Teeth, and the Fowler look for his Captive in vain; and ſo, too, we may ſing the Song of Sion in thy heavenly Kingdom, and ſay—*Bleſſed be the Lord, who hath not given us over for a Prey unto their Teeth: our Soul is eſcaped as a Bird out of the Snare of the Fowler, the Snare is broken, and we are eſcaped.*

A little Child.

Matthew xviii.—3.

"Except ye be converted, and become as "little Children, ye ſhall not enter into the "Kingdom of Heaven."

People eating, drinking, and making merry.

Luke xvii.—26, 27.

" For as it was in the Days of Noah, ſo " ſhall it be in the Son of Man; and ſo ſhall " his Coming be."

For as in the Days that were before the Flood, they were eating, drinking, marrying, and giving in Marriage, untill the Day that Noah entered into the Ark; and knew not untill the Flood came and took them all away. So alſo ſhall the Coming of the Son of Man be: *Watch therefore, for ye know not what Hour your Lord doth come.*

A Sycamore Tree.

Zacheus ſought to ſee Jeſus, who he was, and could not for the Preſs, becauſe he was little of Stature; and he ran before and climbed into a Sycamore Tree to ſee him, for he was to paſs that Way.

So

So let us, who are in Crouds of Temptation, low and mean in our Souls, mount upon Prayer and Meditation above the World, to contemplate him who will ſay unto us alſo, *This Day is Salvation come to thine Houſe.*

A Palm Tree.

Pſalm xcii.—12.

"The Righteous ſhall flouriſh like a Palm-"Tree: he ſhall grow like a Cedar in Leba-"non."

This is applicable to him only who had no Sin: who only was Righteouſneſs itſelf. But all his Members partake of his Holineſs; all his Branches of the Fatneſs of his Root, and watered by his Spirit, planted in the Courts of the Houſe of the Lord, ſhall obtain a never-failing Verdure, and become Trees of the Lord's Right-hand planting.

A Tree growing by the Water-ſide.

Thus are the Righteous: they flouriſh like Willows by the Water-courſes, as Trees plant-

ed

ed on the Brink of the River of Life, whose Leaves cannot wither; and who bring forth all the Fruits of the Spirit in due Season. By Prayer and Meditation they strike deep root into their great Original, and flourish as the Trees of Righteousness before him.

Sowing.

Hosea x.—12.

"Sow to yourselves in Righteousness, reap "in Mercy; break up your Fallow Ground; "for it is Time to seek the Lord, untill he "come and rain Righteousness upon you."

Plowing.

Hosea x.—13.

"Ye have plowed Wickedness, ye have "reaped Iniquity, ye have eaten the Fruit of "Lies; because thou didst trust in thy Ways, "in the Multitude of thy mighty Men.

"Therefore shall a Tumult arise among thy "People, and all thy Fortresses shall be spoiled,

"as

" as Shalmot ſpoiled Beth-arbel in the Day of
" Battle.

Reaping.

Galatians vi.—7.

" Be not deceived, God is not mocked:
" for whatſoever a Man ſoweth, that ſhall he
" alſo reap. For he that ſoweth to his Fleſh,
" ſhall of the Fleſh reap Corruption: but he
" that ſoweth to the Spirit, ſhall of the Spirit
" reap Life everlaſting."

A Swallow.

Pſalm lxxxiv.—3.

" Yea, the Sparrow hath found an Houſe,
" and the Swallow a Neſt for herſelf, where
" ſhe may lay her young, even thine Altars,
" O Lord of Hoſts, my King, and my God."

As a poor Bird, (every where elſe liable to the Attacks of its many-fold Enemies) refuges itſelf at the Altar in the Temple, and there depoſits ſafely her Young, the Objects of her moſt

moſt anxious Care, ſo does the faithful Soul find a ſecure Retreat at the Feet of the Heavenly Altar of her God: there does ſhe find Freedom from Care and Sorrow; her deareſt Concerns ſhe lays up ſafely there; Quiet of Mind, and Gladneſs of Spirit are in that Habitation; bleſſed are they that dwell in Spirit in thy Houſe, they will be ſtill praiſing Thee.

Huſks.

The Prodigal eat Huſks with the Swine.—We Prodigals, alas, have engaged in the Service of the Citizen of this World; He who is the God of this World, ruling in the Hearts of the Children of Diſobedience, lying in the wicked one, and ſerving divers ſinful Luſts and Pleaſures.

In vain do we endeavour to ſatisfy our Souls with the Vanities of this World; the Enjoyments of Time and Senſe are but Huſks to the immortal Soul.

Let us conſider our own Wretchedneſs, and the Abundance of our Father's Houſe: Let us

ariſe

and go unto him, and ſay, *Father, I have ſinned againſt Heaven, and before Thee; and am no more worthy to be called thy Son.*

The Moment our Souls turn towards the Father of Mercies, he will behold us: He will meet us with forgiving Love, and lead us to the "Feaſt of fat Things."

Duſt.

Geneſis iii.—19.

"Duſt thou art, and unto Duſt thou ſhalt "return."

Snow.

Iſaiah li.—10.

"For as the Rain cometh down, and the "Snow from Heaven, and returneth not "thither again; but watereth the Earth, and "maketh it bring forth and bud, that it may "give Seed to the Sower, and Bread to the "Eater: So ſhall my Word be that goeth "forth out of my Mouth, it ſhall not return "unto me void, but ſhall accompliſh that

" which I pleaſe; and it ſhall proſper in the
" Thing whereunto I ſend it."

A thick Cloud.

Iſaiah xliv.—21.

" O Iſrael, thou ſhalt not be forgotten of
" me. I have blotted out as a thick Cloud
" thy Tranſgreſſions, and as a Cloud thy Sins:
" return unto me; for I have redeemed thee.

Balance.

1 *Samuel* ii.—3.

" The Lord is a God of Knowledge; and
" by him Actions are weighed."

A Furnace.

Let not my Soul fear, when in the Furnace of Temptation or Affliction: for he who delivered Shadrach, Meſhech and Abednego, will deliver all his Servants that truſt in him; and in the midſt of the Flames, the Son of God, who hath

hath promiſed neither to leave nor forſake them, ſhall be with them to comfort them.

Bread.

Iſaiah lv.—2.

" Wherefore do ye ſpend Money for that " which is not Bread? and your Labour for " that which ſatisfieth not? Hearken dili- " gently to me, (ſaith the Lord) and eat ye " that which is good, and let your Soul de- " light itſelf in Fatneſs. Incline your Ear, and " come unto me; hear, and your Soul ſhall " live; and I will make an everlaſting Cove- " nant with you, even the ſure Mercies of " David."

Fire.

" The Fire ſhall be ever burning upon the " Altar: it ſhall never go out."

Oh, thou pure celeſtial Fire! kindle a Flame of ſacred Love on the mean Altar of my Heart; and let it, to thy Glory, burn with unextinguiſhable Blaze: trembling, mount up

to its Source: return to thee in humble Prayers, and fervent Praise.

Cisterns.

Jeremiah ii.—13.

"For my People have committed two Evils; "they have forsaken me, the Fountain of "living Waters, and hewed unto themselves "Cisterns, broken Cisterns, that can hold no "Water."

We are Travellers through a Land of Drought, and of the Shadow of Death; we thirst for Happiness, but fly indeed from the only Source from whence true Joy proceeds. We endeavour, in vain, to satisfy ourselves at the broken Cisterns of worldly Delights, but can find nothing there: Fools as we are, we run from one miserable Cistern to another, still disappointed, still wretched: yet, neglected, by our Side runneth the Fountain of living Water, springing up to everlasting Life; of which, whosoever drinketh, shall never thirst.

A Rock.

A Rock.

Pſalm liv.

" Let us make a joyful Noiſe to the Rock " of our Salvation: Jeſus is the Rock of our " Salvation. He is the Rock of Ages, in " which is opened a Fountain for Sins and " Uncleanneſs; the Rock which attended the " Church in the Wilderneſs, pouring forth " the Water of Life, for her Uſe and Com- " fort; the Rock which is our Fortreſs againſt " every Enemy, ſhadowing and refreſhing a " weary Land. O come, then, let us ſing " unto this our Lord: let us make a joyful " Noiſe unto this Rock of our Salvation."

A Snare.

Iſaiah xxiv.—17.

" Fear, and the Pit, and the Snare are upon " thee, O Inhabitant of the Earth. And it " ſhall come to paſs, that he who fleeth from " the Noiſe of the Snare, ſhall fall into the " Pit: and he that cometh up out of the Pit,

" ſhall

" ſhall be taken in the Snare; for the Win-
" dows from on high are open, and the Found-
" ations of the Earth do ſhake.

Hills.

Pſalm cxxi.—1.

" I will lift up mine Eyes to the Hills from
" whence cometh my Help. My Help cometh
" from the Lord, who made Heaven and
" Earth."

The true Iſraelite, amidſt the Dangers of his earthly Pilgrimage and Warfare, looketh continually towards the heavenly City, on Mount Sion, whither he is travelling.

Faith ſheweth him, afar off, the everlaſting Hills from whence cometh the Help which muſt lead him in Safety to the Mount of God. He liſts up his Eyes in Prayer to the Almighty, whoſe Temple and Habitation are thereon. He putteth not his Truſt in any Creature, but implored aid of him who made Heaven and Earth, and ruleth over all.

Valley.

Valley.

Iſaiah xl.—4.

" Every Valley ſhall be exalted, and every " Mountain and Hill ſhall be brought low: " and the crooked ſhall be made ſtraight, and " the rough Places plain. And the Glory of " the Lord ſhall be revealed, and all Fleſh " ſhall ſee it together: for the Mouth of the " Lord hath ſpoken it."

Honey.

Pſalm lxxxi.

" O that Iſrael would have hearkened unto " me! then ſhould I have fed them with the " fineſt Wheat Flour: and with Honey out " of the ſtony Rock ſhould I have ſatisfied " them."

Canaan was a Land flowing with Milk and Honey! the Spiritual Canaan, with every Bleſſing: by Faith let us dwell therein, and verily we ſhall be fed.

A Cobweb.

A Cobweb.

Job viii.—13.

"The Hypocrite's Hope ſhall periſh: whoſe "Hope ſhall be cut off, and whoſe Truſt "ſhall be as a Spider's Web."

A Mole.

That little Animal, whoſe Delight is groveling in the Earth, is an Emblem of many of the Sons of Adam. If Light ſtrikes their Eyes, how hateful it is to them: they cover themſelves ſtill more with thick Clay.

Thus it is with Men, when the Soul feels an uneaſineſs, a Suggeſtion in the Mind that Time is flying, and Judgment and Eternity coming; they endeavour to blind their Minds more with Amuſements, and keep this painful Light from their Eyes. They love Darkneſs better than Light, becauſe their Deeds are evil.

A Fox.

A Fox.

Matthew viii.—20.

" The Foxes have Holes, and the Birds of " the Air have Nests; but the Son of Man " hath not where to lay his Head."

Wolves.

Matthew x.—16.

" Behold, I send you forth as Sheep in the " midst of Wolves: be ye therefore wise as " Serpents, and harmless as Doves."

Hen and Chickens.

Matthew xxiii.—37.

" O Jerusalem! Jerusalem! How often " would I have gathered thy Children together, " even as a Hen gathereth her Chickens under " her Wings, and ye would not."

O let us not thus resist the Heavenly Call! let us fly from the gathering Clouds of Sin and Sorrow; from the Birds of Prey, who are

continually hovering over us, in hopes to devour our Souls. O let us fly and take Refuge where only we can be ſafe; even under the Wings of the Angel of the Govenant.

Sparrows.

Matthew x.—28.

" Fear not them which kill the Body, but " are not able to kill the Soul: but rather fear " him which is able to deſtroy both Body and " Soul in Hell. Are not two Sparrows ſold " for a Farthing? and one of them ſhall not " fall to the Ground without your Father. " Fear not therefore, ye are of more value " than many Sparrows."

Stubble.

Iſaiah v.—24.

" Therefore as the Fire devoureth the Stub- " ble, and the Flame conſumeth the Chaff, " ſo their Root ſhall be as Rottenneſs, and " their Bloſſom ſhall go up as Duſt: becauſe " they have caſt away the Law of the Lord

" of

" of Hoſts, and deſpiſed the Reward of the
" Holy One of Iſrael."

A Plough.

Luke ix.—62.

" And Jeſus ſaid, No Man having put his
" Hand to the Plough, and looking back, is
" fit for the Kingdom of God. For the Juſt
" ſhall live by Faith, but if any Man draw
" back, my Soul ſhall have no Pleaſure in
" him."

Shade.

Pſalm cxxi.—5.

" The Lord is thy Shade upon thy right
" Hand. The Sun ſhall not ſmite thee by
" Day, nor the Moon by Night."

The faithful, during his Journey through Life, ſhall be under God's Protection at all Seaſons. As the true Iſrael, the Seed of Abraham, to whom the Promiſe primarily refers, was under the Divine Protection: the Vine and the Branches, the Head and the

Members, the Foundation and the Building, are one: and he will prove as the Shadow of a great Rock in a weary Land.

Harveſt.

They that ſow in Tears, ſhall reap in Joy: "He that goeth forth weeping, bearing precious Seed, ſhall doubtleſs come again with Joy, bringing his Sheaves with him."

In the Sweat of his Brow Man tills the Earth, and caſts the Seed into the Ground; which for a Time, lies dead and buried. A dreary Winter ſucceeds his Labor, but he patiently waits the returning Sun; under the Influence of whoſe Beams, all Nature revives, and the Fields become white for the Harveſt, and fit for the Reaper's Hand. The patient waiting of the Huſbandman is rewarded, and he fills his Granary with Joy. Let Faith and Patience have its perfect Work in the Soul. Unto ſuch as wait for him the Sun of Righteouſneſs ſhall ariſe and call forth the Seed of Life ſown in the Heart.

The

The nipping Froſts of Adverſity, the Winter of Affliction and Trial, ſhall but tend to deſtroy the noxious Inſects generated by Pride and Self; and the Word of Truth ſpring up with greater Fruitfulneſs, bearing the Fruit of Righteouſneſs, thirty, ſixty, and an hundred Fold; till, as God's Huſbandry, we are ripe for the Harveſt, and are gathered into his Granary.

One ſtanding.

1 Corinthians x.—12.

"Let him that thinketh he ſtandeth, take "heed, leſt he fall."

An Aſs's Colt.

Job xi.—12.

"For vain Man would be wiſe, though "Man be born like a wild Aſs's Colt."

A young Lion.

Pſalm xxxiv.—10.

"The young Lions do lack, and ſuffer Hun-"ger: but they that ſeek the Lord ſhall not "want any good Thing."

He

He that ſeeketh the Lord ſhall find him; and he who hath found him, can want nothing. he fills every Capacity of the Soul: The Man, to whom he has given Humility, wants not Honors; the Meek alone inherit the Earth; they are inſenſible to thoſe poignant Cares which the haughty and impatient Spirits are always feeling.

A Soul believing that God is Love and Power, knows and feels that Perſecution, Loſs, Sickneſs, Poverty, and Death itſelf, are Gifts and Bleſſings to him: whilſt the ungodly Tyrants and Oppreſſors (who are in the World what Lions are in a Foreſt) ſuffer an inſatiable Hunger of obtaining what they never poſſeſs. An impatient Xerxes whips the Sea becauſe it will not obey him! and the world-ſubdueing Alexander ſits down and weeps, becauſe there are no more to conquer.

The Tops of Corn cut off.

Job xxiv.—24.

"The Mighty are exalted for a little while, "but are gone and brought low: they are "taken

" taken out of the Way as all other, and " cut off as the Tops of the Ears of Corn."

A Vineyard.

Are we as Vines planted in the Vineyard of the Lord? Let us examine ourſelves, and conſider.

He ſays, " What could I have done more to my Vineyard than I have done to it?— Wherefore then, when I looked that it ſhould bring forth Grapes, brought it forth wild Grapes?" Alas, the Leaves of Profeſſion are but an unprofitable Return, for the Mercies of God enjoyed in his viſible Church: wild and intemperate Zeal, perſecuting Bigotry, and unchriſtian Anathemas; phariſaic Pride, and a Contempt of our Fellow Sinners, are but wild Grapes; and ſad Subſtitutes for the Fruits of the Spirit.

Love, Joy, Peace, Gentleneſs, Meekneſs, Fidelity, and Temperance: theſe are the Fruits which are brought forth by Jeſus Chriſt to the Praiſe and Glory of God.

A Garden

A Garden.

A Garden is taken from the World, to be appropriated to a more particular Uſe: So the Church of Chriſt is taken from the World. A Garden is fenced round about: a Garden encloſed, is the Church ſtyled.

In a Garden, there is nothing valuable but what is planted: ſo is the Church. A Garden muſt be in continual Culture: under any Neglect, noxious Weeds over-power the uſeful Plants; ſo the Church, and ſo the Heart of Man. A Garden muſt be watered; and the Church, in a State of proſperity, is aptly compared to a watered Garden.

A Vine.

St. John xv.—1.

"I am the true Vine, ſays the Lord Jeſus; "and my Father is the Huſbandman. Abide "in me, and I in you; as the Branch cannot "bear Fruit of itſelf, except it abide in the "Vine;

" Vine; no more can ye, except ye abide " in me. He that abideth in me, and I in " him, the ſame bringeth forth much Fruit; " for without me ye can do nothing. If a " Man abide not in me, he is caſt forth as a " Branch that is withered; and Men gather " them, and caſt them into the Fire, and they " are burned.

" If ye abide in me, and my Words abide " in you; ye ſhall aſk what ye will, and it " ſhall be done unto you."

A Serpent.

Geneſis iii.—4.

" And the Serpent ſaid unto the Woman, " Ye ſhall not ſurely die."

I fear, ſays the Apoſtle, leſt by any Means, as the Serpent beguiled Eve through his Subtilty, ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt.

An Adder.

May I not be like the deaf Adder that ſtoppeth her Ears, and refuſeth to hear the Voice of her Charmer, charm he never ſo wiſely. But may I liſten to the Voice of the Shepherd of the Sheep, and follow him who leadeth into the green Paſtures, and beſide the ſtill Waters of Comfort.

Water falling on Stone.

The Waters wear the Stones. Thou waſheſt away the Things which grow out of the Duſt of the Earth; and thou deſtroyeth the Hope of Man.

Crevice in a Wall.

As the moſt dangerous Winds may enter at little Openings, ſo the Devil never enters more dangerouſly into the Souls of pious Men than by little Amuſements, and little unobſerved Incidents; which, ſeeming to be nothing,

thing, yet insensibly open the Heart to great Temptations.

Buckets.

Isaiah xl.—15.

"Behold, the Nations are as a Drop of a "Bucket, and are counted as the small Dust "of the Balance: behold, he taketh up the "Isles as a very little Thing."

The Sun at Noon.

Judges iii.—31.

"Let them that love him, be as the Sun, "when he goeth forth in his Might."

"Jesus, let all thy Servants shine
"Illustrious as the Sun;
"And bright, with borrow'd Rays divine,
"Their glorious Circuit run.
"Beyond the Reach of Mortals spread
"Their Light where'er they go:
"And heav'nly Influence shed
"On all the World below.

Dead Sheep.

Pſalm xlix.—14.

"Like Sheep they are laid in the Grave; "Death doth feed on them; and the upright "ſhall have Dominion over them in the "Morning; and their Beauty ſhall conſume "in the Grave from their Dwelling."

The high and mighty of the Earth, who cauſe People to fear, and the Nations to tremble around, muſt one Day croud the Grave in Multitudes and Impotence, though not in Innocence, like Sheep driven and confined by the Butcher in his Houſe of Slaughter. Death here, has indeed, an equal Dominion over all: but the Morning of Reſurrection ſhall be the Seaſon of Triumph to them, who in their Life, were afflicted, oppreſſed and deſpiſed: when they ſhall know the happy Reſult of their Sufferings, in the Enjoyment of a never-fading Crown of Glory.

A laſt

A loſt Sheep.

We have erred and ſtrayed like loſt Sheep, far from the Fold of God: one ravening Wolf is growling around us. Let us liſten to the true Shepherd of the Sheep, that he may conduct our wandering Feet, and bring us to his Fold again.

A Hart.

Pſalm xlii.—1.

"As the Hart panteth after the Water-"Brook, ſo panteth my Soul after thee, O "God."

The Thirſt experienced by the Hart chaſed in the ſultry Heats, over the duſty Plains, is a Repreſentation of that ardent Thirſt after the Waters of Life which the Temptations, Cares, and Troubles of the World produce in the believing Soul. Happy they, who paſſing through the Deſart, hunted like a timorous Hart, flee to the living Streams, and refreſh their

their weary Souls, with Water out of the Wells of Salvation.

A roaring Lion.

1 *Peter* v.—8.

" Be ſober, be vigilant: becauſe your Ad-
" verſary the Devil, as a roaring Lion, walketh
" about ſeeing whom he may devour: whom
" reſiſt, ſtedfaſt in the Faith."

A Path.

" Enter not into the Path of the Wicked;
" and go not in the Way of evil Men: avoid
" it, paſs not by it, turn from it, and paſs
" away."

A Drunkard.

" For the Drunkard and Glutton ſhall come
" to Poverty; and Drowſineſs ſhall cloath a
" Man with Rags."

A bruiſed Reed.

" A bruiſed Reed ſhall he not break; and
" the ſmoaking Flax ſhall he not quench."

How

How contrary to the Judgment of Men are the Purpoſes and Ways of the all-wiſe God! In nothing does Human Wiſdom and Learning ſo egregiouſly err, than in its Determinations of what is excellent and great.

External Appearances, and outward Circumſtances guide the Judgment; and Praiſe or Cenſure, Approbation or Contempt, are beſtowed in direct Contrariety to the Mind of that all-perfect Being, who knows the Heart.

Who but Jeſus would have given the Preeminence to the poor weeping Sinner, waſhing his Feet with the Tears of Contrition: to the rich phariſaic Simon, who had prepared a Feaſt for his Entertainment: but it was the Characteriſtic of the Meſſiah not to break the bruiſed Reed; not to cruſh the poor broken-hearted trembling Sinner, ready to break at the leaſt guſt of Wind: his Wiſdom diſcerns the ſmalleſt Spark of the Love breathing after God in his Mercy and Holineſs: However unable to expreſs it, be aſſured, that the ſmoaking Flax he will not quench: The Sigh, the Tear, the

trembling

trembling Wish to pray, shall be blown up into a Flame; and when bruised by Self-condemnation, by the Accusations and Temptations of Satan, by the Scorn and Contempt of the World, or by the fatherly Corrections of God, yet under all, the weak Reed shall stand by the Power of an Omnipotent Redeemer: nor will he rest untill he hath brought forth Judgment unto Victory; and such shall prove, that when they were weak in themselves, then were they strong in the Lord; and, having nothing by Self-appropriation, they possessed all Things in him.

Purple.

Luke xvi.—19.

"The rich Man was clothed in Purple and "fine Linen, and fared sumptuously every "Day."

He delighted himself in Things of Time and Sense: he set his Heart on the World, but behold, the Day quickly came when he was obliged to leave all; and feel the sad Consequence of shutting up the Bowels of Compassion,

paſſion, when the needy Lazarus petitioned for Relief, if it was only in the beſtowment of the falling Crumbs: and in Hell he lift up his Eyes in Torments; and to all who can ſee without Notice the poor Members of Chriſt ſuffer, ſhall he ſay, *Depart, ye curſed, into everlaſting Fire.*

Scarlet.

Iſaiah i.—18.

" Come now, let us reaſon together, ſaith " the Lord: though your Sins be as Scarlet, " they ſhall be as Snow; though they be " red like Crimſon, they ſhall be as Wool. " If ye be willing and obedient, ye ſhall eat " the good of the Land."

Golden Apparel.

1 *Peter* iii.—3.

" When adorning, let it not be that outward " adorning of plaiting the Hair, and of wear- " ing of Gold, or of putting on of Apparel; " but let it be the hidden Man of the Heart,

" in that which is not corruptible, even the
" Ornament of a meek and quiet Spirit, which
" is in the Sight of God of great Price."

A Pearl.

Chriſt Jeſus is the Pearl of great Price! Oh that I may be willing to ſell all that I have to purchaſe it: may I count all Things but Droſs and Dung, for the Excellency of the Knowledge of Chriſt Jeſus my Lord.

Gold.

Revelations iii.—18.

" I counſel thee to buy of me Gold tried in
" the Fire, that thou mayeſt be rich" in that Faith, more precious than the Gold ſeven Times refined in material Fire.

A Lamp.

Pſalm cxix.—105.

" Thy Word is a Lamp unto my Feet, and
" a Light unto my Paths."

Man

Man is a Traveller: this Life is a Journey, Heaven is his End; his Road lies through a Wilderneſs, and he is in the Dark.

Thus circumſtanced, how earneſtly and devoutly ought he to pray:—*O ſend out thy Light and thy Truth: let them lead me; let them bring me to thy holy Hill, and to thy Tabernacles.*—Pſalm xliii. 3. *For ſurely the Commandment is a Lamp; and the Law is Light; and the Reproofs of Inſtruction are in the Way of Life.*—Proverbs vi. 23.

The Word of the Lord diſcovers to us our Errors; it ſhews us where we loſt our Way, and how we may recover it again. If we take this Lamp it will not only point out our Courſe in general, but alſo, direct us in every Step, and guide our Feet aright in the Path of Holineſs and Peace. Thus, through the devious and lonely Wilds of Arabia, was Iſrael once conducted to the Land of Promiſe, by the illuminating Pillar, or rather by him whoſe Preſence dwelt in the Midſt of it.

A fooliſh Perſon flinging Fire about.

Proverbs xxvi.—18.

" As a mad Man caſteth Fire-brands, Ar-
" rows, and Death; ſo is a Man that de-
" ceiveth his Neighbour, and ſaith,—*Am I not*
" *in Sport?*"

A Diamond.

Jeremiah xvii.—1.

" The Sin of Judah is written with a Pen
" of Iron, and the Point of a Diamond."

Adamant Stone.

Zechariah vii.—11.

" But they refuſed to hearken, and pulled
" away the Shoulder, and ſtopped their Ears,
" that they ſhould not hear. Yea, they made
" their Hearts as an Adamant Stone, leſt they
" ſhould hear the Words of the Lord of Hoſts,
" which he hath ſent in his Spirit by the Pro-
" phet. Therefore it is come to paſs, that
" he cried, and they would not hear;—ſo they
" cried, and I would not hear, ſaith the Lord
" of Hoſts."

A beautiful

A beautiful Woman.

Proverbs xxxi.—30.

" Favour is deceitful, and Beauty is Vain: " but a Woman that feareth the Lord, ſhe " ſhall be praiſed."

An Ant.

Proverbs v.—6.

" Go to the Ant, thou Sluggard, conſider " her Ways, and be wiſe: which having no " Guide, Overſeer and Ruler, provideth her " Meat in the Summer, and gathereth her " Food in Harveſt."

How long wilt thou cry out, O Sinner,—*A little more Sleep, a little more Slumber, a little more folding of the Hands to Sleep?*

Awake, to Righteouſneſs, or thy Poverty ſhall come on as one that Travelleth, and thy Want as an armed Man; and the laſt Trumpet awake thee to a Senſe of irremediable Woe.

Graſs-

Graſs-hoppers.

Iſaiah xl.—22.

" God ſitteth upon the Circle of the Earth, " the Inhabitants thereof are as Graſs-hoppers: " He ſtretcheth out the Heavens as a Curtain, " and ſpreadeth them out as a Tent to dwell " in: He bringeth Princes to nothing, and " maketh the Judges of the Earth as Vanity."

An Ear.

Pſalm xciv.—9.

" He that planteth the Ear, ſhall he not " hear?

A Shadow.

Pſalm xxxix.—6.

" Every Man walketh in a ſhadowy Image: " ſurely he diſquieteth himſelf in vain: He " heapeth up Riches, and cannot tell who " ſhall gather them."

As a Shadow to the Subſtance, ſo is this World to the next: Nay, temporal Life, Health,

Health, Riches, Honors, Pleaſures, all that the World can give, can hardly be called even a Shadow of good Things to come: in their fleeting, changing, illuſive Nature, the Compariſon can only be proper.

If Happineſs, in the Form of earthly Joys offers itſelf to our Enjoyment, when we would graſp the Prize, we ſeize an airy Phantom that eludes our Embrace; continual Diſappointment adds to our original Miſery, and the empty Void grows wider and wider ſtill. It is a Vacuum which God alone can fill: in the preſent Life, Faith is the Subſtance of Things hoped for: the Evidence of Things not ſeen.

Walking in the Night.

How many Miſtakes do we make when the Light of the Sun is withdrawn; the moſt harmleſs Things, appear frightful Objects; whilſt we walk upon the Brink of a Precipice without obſerving it. Thus walk we when in Nature's Darkneſs; and not in that Light which proceeds from the Sun of Righteouſneſs.

Poverty,

Poverty, the Contempt of Men, the Deſertion of Friends, ſeem great and terrible Things; but without Fear, we ruſh on the Wrath of an Omnipotent God, and tread on the Brink of Eternity, without one ſerious anxious Thought. When the Light of Truth ſhines into the Soul, and we diſcern both our Danger and Preſervation, if we follow the Light as it ſhineth, it will lead us to the Light of an eternal Day, where there is Night no more.

Seeing one aſleep.

Knowing the Time, that it is now high-time to awake out of Sleep, for now is our Salvation nearer than when we believed. The Night is far ſpent, the Day is at hand; let us therefore, caſt off the Works of Darkneſs, and put on the Armour of Light.

Carrion.

Where the Carcaſe is, there will the Birds of Prey be gathered together: but, with the Eagle, the Vulture, or the Raven; we ſee not the

the Linnet, the Nightingale, or the Lark: ſo neither can the Children of God, and the Children of this World, aſſociate and mingle. Where our Delight is, there will the Deſire lead us: and that in which we take Pleaſure, and the Company with which we unite, manifeſts the State and Diſpoſition of the Heart.

A Worm.

Matthew xviii.—8.

"If thy Hand offend thee, cut it off; for it is "better to enter into Life maimed, than having "two Hands, to be caſt into Hell, where the Fire "is not quenched, and the Worm dieth not. "If thy Foot offend thee, cut it off: for it is "better to enter into Life halt, than having "two Feet to be caſt into Hell, where the "Fire is not quenched, and the Worm dieth "not. And if thine Eye offend thee, pluck "it out: for it is better to enter into Life "having but one Eye, than having two Eyes "to be caſt into Hell, where the Fire is not "quenched, and the Worm dieth not."

Heath.

Jeremiah xvii.—5.

" Thus ſaith the Lord: Curſed be the Man " that truſteth in Man, and maketh Fleſh his " Arm, and whoſe Heart is departed from the " Lord. For he ſhall be like the Heath in " the Deſert, and ſhall not ſee when good " cometh; but ſhall inhabit the parched Places " in the Wilderneſs, in a ſalt Land, and not " inhabited."

Stony Ground.

Matthew xiii.—3.

" Behold, a Sower went forth to ſow: and " as he ſowed, ſome fell on ſtony Places, where " it had not much Depth of Earth; and when " the Sun was riſen, it was ſcorched; and " becauſe it had no Root, it withered away."

A Net.

Pſalm xxv.—15.

" Mine Eyes are ever towards the Lord: " for he ſhall pluck my Feet out of the Net."

An

An unfortunate Dove, whoſe Feet are caught in the Snare of the Fowler, is an Emblem of the Soul entangled in the Cares of this World, from which ſhe deſires to be free: but is tied down and confined by the many conſcious Wants the Body feels, and of the Weakneſs of whoſe Faith the Enemy taketh Advantage, untill God, by his Grace, cuts aſunder the Chain that binds us down to Earth and Senſe; and ſets the anxious Spirit at Liberty to truſt in him.

A thirſty Land.

Pſalm cxliii.—6.

"I ſtretch forth my Hand unto thee; my "Soul thirſteth after thee as a thirſty Land."

Prayer is the Voice of Faith:—the Sinner, who views his Situation, believes in God's Promiſes, and conſiders his Works of old, will ſtretch forth his Hands in Supplication to Heaven; his Soul will graſp and pant after Grace and Mercy, which deſcend from above like the Rain in its Seaſon; to beſtow Refreſhment, Beauty, and Fertility on a parched and thirſty Land.

A Chryſalis.

The growing Cruſt that is covering the Caterpillar, is like the mortal Sickneſs of our pious Friends. How ugly the Appearances of the Diſeaſe that is to end in Death, and to ſeparate them from our Eyes; how little does Self-love permit us to conſider the Conſequences.

Man, in this World, is but like the Caterpillar, crawling from Weed to Weed to get its daily Food; bnt its Appearances will ſoon be with Wings, bright and radient, as the Colours of the Rainbow. Thus is the Grave to the Chriſtian:—Corruption putteth on Incorruption, and Morality is ſwallowed up of Life.

A Scoffer.

2 *Peter* iii.—3.

"Knowing this firſt, that there ſhall come "in the laſt Days, Scoffers, walking after their "own Luſt." Beware therefore, leſt that come upon you which is ſpoken of in the Prophets:

Behold,

Behold, ye Deſpiſers, and wonder and periſh! for I work a Work in your Days, a Work which you ſhall in no wiſe believe, though a Man declare it unto you.

A Tower.

St. *Luke* xiii.—4.

" Thoſe eighteen upon whom the Tower in " Siloam fell, and ſlew them, think ye that " they were Sinners above all Men that dwelt " in Jeruſalem?—I tell ye nay: except ye re- " pent, ye ſhall all likewiſe periſh."

A Stone.

St. *Mark* xvi.—1.

" When the Sabbath was paſt, Mary Mag- " dalen, and Mary the Mother of James " and Salome, had bought ſweet Spices, that " they might come and anoint him. And very " early in the Morning, on the firſt Day of " the Week, they came unto the Sepulchre, " at the riſing of the Sun. And they ſaid a- " mong themſelves,—Who ſhall roll us away

" the

" the Stone from the Door of the Sepulchre?
" And when they looked, they ſaw that the
" Stone was rolled away, for it was very great."

Our Hearts cry out:—Ah, how ſhall we get at Jeſus? the heavy Stone of Unbelief, and the Power of Sin, which is above our Strength to move, is before us! Let us think on this encouraging Example, and not ſtay in Nature's eaſy Dwelling, urging as our Excuſe, the Impoſſibility of removing the great Impediment: for theſe Marys, though ſenſible of the Obſtacles in their Way, aroſe early, and uſed the Feet they had to carry them towards the Sepulchre of their Lord. Let us alſo, go on the Road towards him; walk in the Means of Grace; and when we look up, we ſhall, like them, ſee every Hindrance removed; and find, that all things are poſſible to them that believe.

Streams.

Pſalm xlvi.—4.

" From the right Hand of God flow Rivers
" of Pleaſure: the Streams whereof ſhall make
" glad

" glad the City of God; the Holy Place of the
" moſt High. God is in the midſt of her;
" therefore ſhall ſhe not be moved: God ſhall
" help her, and that right early."

This is the Ground on which the Church erects her Confidence: inſtead of thoſe Waters of Wrath, which overwhelmed the World, ſhe has within herſelf, the Fountain of Conſolation, ſending forth the Rivers of ſpiritual Joy, which ſhall flow for evermore.

Flames.

Iſaiah lxvi.—15.

" For behold, the Lord will come with Fire,
" and with his Chariots like a Whirlwind, to
" render his Anger with Fury, and his Rebuke
" with Flames of Fire. For by Fire and by the
" Sword will the Lord plead with all Fleſh:
" and the ſlain of the Lord ſhall be many."

Wine.

Proverbs xxiii.—31.

" Look not thou upon the Wine when it is
" red, when it giveth its Colour in the Cup,

" when

" when it moveth itſelf aright. At laſt it
" biteth like a Serpent, and ſtingeth like an
" Adder."

A Stork.

Jeremiah viii.—7.

" Yea, the Stork in the Heavens knoweth
" her appointed Times; and the Turtle, and
" the Crane, and the Swallow obſerve the
" Time of their coming; but my People know
" not the Judgment of the Lord."

Shall the Fowls of the Air know their Seaſons, and ſhall not thoſe who have the Light of the Goſpel, diſcern the Signs of the Times? Shall the Summer of Life, and the Winter of old Age, and the Hand of Death overtake us? Careleſs to improve the accepted Time, the Day of Salvation.

A Staff.

Pſalm xxiii.—4.

" Though I walk through the Valley of the
" Shadow of Death, I will fear no Evil: for
" thou

" thou art with me; thy Rod and thy Staff " comfort me."

Miſerable are thoſe who lean on the broken Reeds of worldly Comforts and Self-confidence: they will pierce our Hands and wound our Hearts, without any Power to ſupport us in the rugged Paths of Life, much leſs through the Valley of the Shadow of Death, a Valley we muſt paſs. In that Region of Drearineſs and Deſolation, when the King of Terrors uſurps ſo great and uncontroulable a Power, the Believer alone is ſafe and happy. He fears no Evil, not only the Staff of the Promiſe, but even the correcting Hand, the very Rod of his heavenly Father is a Source of Conſolation; it proves his Son-ſhip, and Right, through Divine Mercy, to the heavenly Inheritance. He, with Confidence falls aſleep in Chriſt; knowing, that when he ſhall ariſe up after his Likeneſs, he ſhall be ſatisfied therewith.

A Potter's Veſſel.

Pſalm ii.—9.

" Thou ſhalt break them with a Rod of

" Iron; thou ſhalt daſh them in Pieces like a " Potter's Veſſel. Kiſs the Son, therefore, " leſt he be angry, and ſo ye periſh from the " right Way; if his Wrath be kindled, yea, " but a little. Bleſſed are all they that put " their Truſt in him."

A Fan for winnowing.

A Day is coming, when the Divine Huſbandman ſhall appear with his Fan in his Hand, and ſhall thoroughly purge his Floor: The Wheat which ſhall ſtand the winnowing of that Day, will be gathered into the celeſtial Granary; whilſt the Chaff, for ever ſeperated from it, ſhall be hurried out of the Floor, and carried by a mighty Whirlwind, to its own Place.

A Pillar.

Revelations iii.—12.

" Him that overcometh will I make a Pillar " in the Temple of my God, and he ſhall go " no more out: and I will write upon him my " new Name."

A Grave

A Grave.

1 *Corinthians* xv.—55.

" O Death, where is thy Sting? O Grave, " where is thy Victory? The Sting of Death " is Sin; and the Strength of Sin is the Law; " but Thanks be to God, who giveth us " the Victory through our Lord Jeſus Chriſt."

The early Dew.

Hoſea vi.—4.

" O Judah, what ſhall I do unto thee?— " For thy Goodneſs is as a Morning Cloud, " and as the early Dew it paſſeth away."

Every Night the Dew falleth from Heaven, and refreſheth the weary Ground, cauſing the green Herb, and the Flowers of the Field to revive and ſpring; but in the Morning, the Sun ariſeth with a burning Heat, and preſently the Dew is evaporated, the Graſs withereth, the Flower fadeth, and the Ground again becometh parched as before.

Thus it is with Man:—Adverſity is the Night, and Grace is the Dew, by which the Heart is made tender and religious. Good Reſolutions are formed, and begin to ſhoot; but returning Proſperity has the Force and Effect of the Sun; Piety droops before it, and gracious Motions wither away and die.

Who that hath viſited the Houſe of Sorrow, under temporal Misfortunes, or attended the Bed of the Sick, but muſt have ſeen many Inſtances of Repentance rooted like Pharaoh's, no deeper than the Time of Trial: remove the Evil endured, and the Heart is again hardened. And indeed, whoſe Heart does not reproach him for back-ſliding from the God of his Mercies?—Let us beſeech him to beſtow that ſolid and permanent Peace which the World cannot give by its Smiles, nor remove by its Frowns;—the Effects of that Righteouſneſs which is by the Faith of Chriſt.

A dark and ſlippery Way.

Pſalm xxxv.—6.

"Their Way ſhall be dark and ſlippery; "the Angel of the Lord ſhall perſecute them."

A Traveller

A Traveller benighted in a bad Road, is an expreſſive Emblem of a Sinners walking in the ſlippery and dangerous Ways of Temptation, without Knowledge to direct his Steps: He has extinguiſhed the Light of the Lamp of the Law of God, which was put into his Hand; he ſtumbles in Darkneſs; he ſees not his Danger; an Enemy is in purſuit of him, who he can neither reſiſt nor avoid. Deliver us, O Lord, from all Blindneſs; but above all, from that which is judicial.

A Perſon taking a ſnarling Dog by the Ears.

Proverbs xvii.—26.

"He that paſſeth by and meddleth with "Strife belonging not to him, is like one that "taketh a Dog by the Ears."

A Pile of Wood.

Iſaiah xxx.—33.

"For Tophet is ordained of old; yea, for "the King it is prepared: he hath made it "deep

" deep and large: the Pile thereof is Fire and
" much Wood: the Breath of the Lord, like
" a Stream of Brimſtone, doth kindle it."

A Mountain of Sand.

Numberleſs are the Particles that compoſe that huge Mountain of Sand: if a Bird was to come once every thouſand Years, and carry away each Time, one of theſe Sands in its Bill, what length of Time would it not require e'er this immortal Bird could, at this Rate, remove the Mountain: yet at laſt it might be accompliſhed. Therefore, how grieved would the bleſſed in Heaven be, to be obliged to exchange their Eternity of Bliſs, for that of the Duration of this Mountain! And how rejoiced would the Souls in Hell be, to have their Continuance in the infernal Regions limited to that Period. Conſider, O my Soul, that the Duration of thy Life bears leſs Proportion to Eternity, than one of theſe Grains of Sand to the reſt of the Numbers which compoſe this Mountain. Can the Trifles of Time be

then

then attended to, and my Intereſt in Eternity neglected? O Madneſs! ſuch Madneſs, that the Power of Language fails in deſcribing!

Keys.

Jeſus ſaith, "I am the firſt, and the laſt: "I am he that liveth, and was dead; and be- "hold, I am alive for evermore, Amen.— "And I have the Keys of Hell and of Death."

An open Door of Hope, which no Man can ſhut, is before us: let us enter into the Kingdom of his Grace, before it is eternally ſhut againſt us.

A Poſt.

Job ix.—25.

"Now my Days are ſwifter than a Poſt:— "they flee away, they ſee no good. They "paſs away as ſwift as Ships: as an Eagle "that haſtens to the Prey."

A Lame

A lame Man.

Iſaiah xxxv.—6.

" Then ſhall the lame Man leap as an Hart, " and the Tongue of the Dumb ſing; for in " the Wilderneſs ſhall Waters break out, " and ſtream in the Deſert."

A Swearer.

Zechariah v.—3.

" This is the Curſe that goeth forth over " the Face of the whole Earth: for every one " that ſtealeth ſhall be cut off as on this ſide, " and he that ſweareth as on that Side, ac- " cording to it; I will bring it forth, ſaith the " Lord of Hoſts, and it ſhall enter into the " Houſe of the Thief, and into the Houſe " of him that ſweareth falſly by my Name: " and it ſhall remain in the Midſt of his " Houſe: and ſhall conſume it, and the Tim- " ber thereof, and the Stones thereof."

Orion,

Orion, or the Seven Stars.

Amos v.—8.

" Seek him that made the Seven Stars and " Orion, and turneth the Shadow of Death " into the Morning, and maketh the Day " dark with Night; that calleth for the Wa- " ters of the Sea, and poureth them out upon " the Face of the Earth: the Lord is his " Name."

The Moon and Stars.

Iſaiah xiii.—9, 10.

" Behold, the Day of the Lord cometh, " with Wrath and fierce Anger, to lay the " Land deſolate: and to deſtroy the Sinners " thereof. The Stars of Heaven ſhall not " give their Light: the Sun ſhall be darkened " in his going forth, and the Moon ſhall not " cauſe her Light to ſhine. And the Arro- " gancy of the Proud ſhall ceaſe, and the " Haughtineſs of the Terrible laid low."

The Shadow of a Cloud paſſing on the Earth.

Pſalm cxliv.—4.

" Man is like to Vanity: his Days are as a " Shadow that paſſes away."

Man is like Vanity indeed, or Inſtability itſelf: his Days are fleeting and tranſient: as a Shadow which glides over the Earth, vaniſhes and is ſeen no more. Such is the Human Nature conſidered with regard to this World, and all its earthy Projects: therefore, let him who rejoiceth, be as him who rejoiceth not; and he who mourneth, be as him who mourneth not. Seeing all Things are quickly paſſing away, but the Son of God hath taken the Human Nature upon himſelf, rendered it immortal, and exalted it to Heaven; whither all will follow him hereafter, who follow him now in the Path of Righteouſneſs.

A ſucking

A ſucking Child.

Iſaiah xlix.—15.

" Can a Woman forget her ſucking Child,
" that ſhe ſhould not have Compaſſion on the
" Son of her Womb? yea, they may forget,
" yet will I not forget thee. Behold, I have
" graven thee upon the Palms of my Hands."

A Priſon.

What a Priſon is this World, when the whole Race of Adam are by Nature faſt tied, and bound by the Chain of their Sins; ſo faſt in Priſon that they cannot get forth: the Iron of its Miſeries enters the very Soul. Torturing Fear, and corroding Cares, render truly wretched our Situation, untill the Voice of Omnipotent Grace reaches our Ear and our Hearts; which ſays, " The Spirit of the Lord
" is upon me, becauſe the Lord has anointed
" me to preach glad Tidings unto the Meek:
" he hath ſent me to proclaim Liberty to the
" Captives, and the opening of the Priſon to

" them that are bound: to proclaim the ac-
" ceptable Year of the Lord, the Day of Ven-
" geance of our God; to comfort all that
" mourn."

A Judge.

God is Judge himſelf: he who knoweth the Secrets of all Hearts. How awful a Thought, to appear before him whoſe Eye nothing can eſcape, whoſe Wiſdom nothing can elude.

When the great and terrible Day of the Lord comes, when ſhall the Sinners and the ungodly appear, if the Righteous ſhall ſcarcely be ſaved?—Who ſhall abide the Day of his coming, when Lightnings flaſh from Pole to Pole; when twice ten thouſand Thunders roar; our God in grandeur, and the World on Fire?

On ſeeing the Seat of Judgment, in the Law Courts.

2 *Corinthians* v.—10.

" We muſt all appear before the Judgment-
" Seat of Chriſt, that every one may receive
" the

" the Things done in his Body, according to
" that he hath done, whether it be good or
" bad."

An Officer of Juſtice.

Matthew v.—25.

" Agree with thine Adverſary quickly whilſt
" thou art in the Way with him: leaſt at any
" Time the Adverſary deliver thee to the
" Judge, and the Judge deliver thee to the
" Officer, and thou be caſt into Priſon.—
" Verily I ſay unto thee, thou ſhalt by no
" means come out thence till thou haſt paid
" the uttermoſt Farthing."

A Willow.

Iſaiah xliv.—4.

" For I will pour Water upon him that is
" thirſty, and Floods upon the dry Ground:
" I will pour my Spirit upon thy Seed,
" and my Bleſſing upon thine Offspring.—
" And they ſhall ſpring up among the Graſs,
" as Willows by the Water-courſes."

A Rainbow

A Rainbow.

Geneſis ix.—13.

" I do ſet my Bow in the Cloud; and it " ſhall be for a Token of a Covenant between " me and the Earth."

Rain falling on a ploughed Field.

Pſalm lxv.—10.

" Thou watereſt the Ridges thereof abun- " dantly: thou ſettleſt the Furrows thereof: " thou makeſt it ſoft with Showers, thou " bleſſeſt the Springs thereof."

After the Ground is ploughed up, the former Rain deſcending upon the Ridges and into the Furrows, diſſolveth the Parts of the Earth, and ſo fitteth it for the Purpoſe of Vegetation whenever the Seed ſhall be caſt into it; then the latter Rain to aſſiſt and to bleſs the ſpringing and Increaſe thereof unto a joyful Harveſt. Thus doth the good Spirit of God both prepare the Hearts of his People for the Reception of the

the Word, and alſo enable them to bear Fruit, bringing forth ſome an hundred Fold, ſome ſixty, ſome thirty.

Wax melted before the Fire.

Pſalm lxviii.—2.

"As Wax melteth before the Fire, ſo let "the wicked periſh at the Preſence of God."

A Crown.

Revelations iii.—10.

"Becauſe thou haſt kept the Word of my "Patience, I alſo will keep thee from the "Hour of Temptation, which ſhall come "upon all the World to try them that dwell "upon the Earth. Behold, I come quickly: "hold that faſt which thou haſt, that no Man "take thy Crown."

A Camp.

Hebrews xiii.—12.

"Wherefore Jeſus alſo, that he might ſanc-"tify the People with his own Blood, ſuf-

"fered

" fered without the Gate. Let us go forth
" therefore unto him without the Camp,
" bearing his Reproach."

The Highway.

Iſaiah xxxv.—8.

" And an Highway ſhall be there, and a
" Way, and it ſhall be called, the Way of
" Holineſs:—No Lion, or ravening Beaſt ſhall
" be t' ere; but the Way-faring Man, though
" a Fool, ſhall not err therein."

Flaming Fire.

2 *Theſſalonians* i.—7.

" The Lord ſhall be revealed from Heaven
" in flaming Fire, with his mighty Angels,
" taking Vengeance on them that know not
" God, and that obey not the Goſpel of our
" Lord Jeſus Chriſt: who ſhall be puniſhed
" with everlaſting Deſtruction from the Pre-
" ſence of the Lord, and the Glory of his
" Power."

Fire

Fire-burning Stubble.

Iſaiah v.—20.

" Woe unto them that call Evil good, and " Good evil; that put Darkneſs for light, and " Light for darkneſs; that put Bitter for ſweet, " and Sweet for bitter.—Woe unto them that " are wiſe in their own Eyes, and prudent in " their own ſight; therefore, as the Fire de- " voureth the Stubble, and the Flame conſum- " eth the Chaff, ſo their Error ſhall be as Wit- " neſſes, and their Bloſſom ſhall go up as " Duſt; becauſe they have caſt away the Law " of the Lord, and deſpiſed the Word of the " Holy One of Iſrael."

A Potſherd.

Iſaiah xlv.—9.

" Woe unto him that ſtriveth with his Ma- " ker.—Let the Potſherd ſtrive with the Pot- " ſherd of the Earth.—Shall the Clay ſay to " him that faſhioneth it, What makeſt thou? " Or thy Work, he hath no Hands?

Snow.

Pſalm cxlvii.—

" He ſendeth forth his Commandment upon
" Earth, his Word runneth very ſwiftly; he
" giveth Snow like Wool; he ſcattereth the
" hoar Froſt like Aſhes; he caſteth forth his
" Ice like Morcels: Who can ſtand before his
" Cold? he ſendeth out his Word and melt-
" eth them; he cauſeth the Wind to blow, and
" the Waters to flow."

The Wonders of Nature repreſent to us the Miracles of Grace, and the Change of Seaſons produce not greater Alterations in the World than thoſe which take Place in the human Mind, for the Soul receivès by turning to God the bright Beams of the Sun of Righteouſneſs, or is deprived of the Light of his Countenance by turning into a Principle of ſelfiſh Wiſdom or Attachment to the World as fallen from God: the Sun, the bright Ruler in the Heavens, chaſes away the dreary Horrors of Winter, and the dawning Beauties of the Spring,

the

the cheering Bleſſings of the Summer, or the rich Profuſion of autumnal Gifts attend upon his Courſe: Winter is left at a Diſtance, and its frigid Terrors flee from the Influence of his Beams, but it is on its Power and Influence alone theſe Beauties and Bleſſings depend. No ſooner has the Earth by its Revolutions withdrawn itſelf from the direct Beams of this Emblem of the Lord our Righteouſneſs, than all the verdant Foliage dies, our Water hardens into Stone, the fluid Air congeals, and *giveth Snow like Wool, the hoar Froſt is ſcattered like Aſhes*, and none can ſtand before his Cold; the human Frame ſhivereth; and did not the bright Luminary return, all Nature muſt periſh. Nothing can more truly deſcribe the State of the Soul as Grace or Nature prevail, as Faith or Unbelief brings us near or removes us from the Sun of Righteouſneſs. No ſooner do we feel his genial Rays than opening Bloſſoms of Deſire and Prayer put forth in the Mind the Exerciſes of Faith, the Patience of Hope and the Labour of Love increaſe and abound as his Influence is more fully felt; turn from him and all is Inſenſibility and

Hardneſs, the Leaves even of Profeſſion wither, and the Fruits of Holineſs are no longer produced, the very Breath of Prayer is congealed, and the Coldneſs of Ice ſeizes the Affections; but O take heed your Flight to Eternity be not in this Winter. Wait upon him who ſhall make his Winds to blow, and under the Influence of his Word the Voice of the Turtle is again to be heard in the Land; and even the Experience of the Horrors of a Spiritual Winter ſhall teach the Neceſſity of the Preſence of God, and the various Changes in the Soul preach efficaciouſly the Neceſſity of Nearneſs to the God of your Salvation.

A Garden in Spring.

Iſaiah lxi.—11.

"For as the Earth bringeth forth her Bud, "and as the Garden cauſeth the Things that "are ſown in it to ſpring forth, ſo the Lord "God will cauſe Righteouſneſs and Praiſe to "ſpring forth before all Nations."

Hearing

Hearing One cry.

Iſaiah lvii.—13.

" When thou cryeſt, let thy Companions
" deliver thee; but the Wind ſhall carry them
" all away: Vanity ſhall take them; but he
" that putteth his Truſt in me, ſaith the Lord,
" ſhall poſſeſs the Land, or ſhall inherit my
" Holy Mountain."

A Lion.

" He that was the Lamb ſlain from the
" Foundation of the World; he who is now
" the Interceſſion between God and Man, and
" who entreats us to be reconciled to God,
" will ſoon appear as the Lion of the Tribe of
" Judah, and come as the righteous Judge of
" all Nations, to make an eternal Separation
" between thoſe who have ſerved him, and
" thoſe who have ſerved him not.

A Whirlwind

A Whirlwind.

Proverbs x.—25.

"As a Whirlwind purſueth, ſo is the Wicked no more; but the Righteous is an everlaſting Foundation."

A Hoary Head.

Proverbs xvi.—31.

"The hoary Head is a Crown of Glory, if found in the Way of Righteouſneſs."

An Ear, or an Eye.

Pſalm xciv.—9.

"He that planteth the Ear, ſhall he not hear? He that formeth the Eye, ſhall he not ſee?

Rubies.

Proverbs xx.—15.

"There is gold and a Multitude of Rubies, but the Lips of Knowledge is a precious Jewel."

An Oak whoſe Leaf is faded.

Iſaiah i.—30.

" And the Deſtruction of the Tranſgreſſors
" and of Sinners ſhall be together, and they
" that forſake the Lord ſhall be conſumed;
" for ye ſhall be as an Oak whoſe Leaf fadeth,
" and as a Garden that hath no Water."

Waters running over a dry Ground.

Iſaiah xxxii.—2.

" As Rivers of Water in a dry Place,
" My Soul a dry and barren Place,
" Graſps for the cooling Streams of Grace;
" O might they thro' the Deſert roll
" Refreſhment to my gaſping Soul."

Waking out of a Dream.

Pſalm lxxiii.—20.

" As a Dream when one waketh, ſo, O Lord,
" when thou cauſeth them to awake thou ſhalt
" deſpiſe their Image."

" The

" The Life of the Ungodly is a Sleep; their " Happineſs a Dream, illuſive and tranſitory; " at beſt, a Shadow; afterwards, Nothing.— " At the Hour of Death, the Soul is rouſed " out of this Sleep, and the Dream vaniſhes.— " When God ſhall thus awaken them, he will " deſpiſe their Image; he will bring to nought, " and render utterly contemptible, even in " their own Sight, as well as that of himſelf, of " his holy Angels, and the Spirits of the Righ- " teous, thoſe imaginary and fantaſtic Plea- " ſures, for which they have loſt the ſubſtantial " Joys and Glories of his heavenly Kingdom. " As well can the viſionary Objects we have " juſt contemplated in our Dream help us in " our waking Moments as any of thoſe Things, " in the Abundance of which the Wicked " place their Happineſs, can deliver us in the " Day of Death; Fleſh muſt revert to Duſt, " and the Heart muſt ceaſe its beating: he " alone, therefore, is the proper Object of our " Faith and Love, who can ſupport and carry " us through the dreadful Hour, and then raiſ- " ed us again to be our Portion for ever. Now, " therefore, while it will not be in vain,

awake

" awake thou that ſleepeſt and ariſe from the " Dead, and Chriſt will give thee light."

A Field covered with Weeds.

Proverbs xxiv.—30.

" I went by the Field of the Slothful, and " by the Vineyard of the Man void of Under- " ſtanding, and, lo, it was all grown over with " Thorns, and Nettles had covered the Face " thereof, and the ſtone Wall was broken " down.—Then I ſaw and conſidered it well; " I looked upon it and received Inſtruction.— " Yet a little Sleep, a little Slumber, a little " Folding of the Hands to ſleep; ſo ſhall thy " Poverty come as one that travelleth, and thy " Want as an armed Man.—How dreadful is " this in a temporal Senſe!—How much more " dreadful in a Spiritual!—Awake, thou that " ſleepeſt; the Garden of thy Soul is over-run " with Thorns; break up the fallow Ground, " and the Lord will rain Righteouſneſs upon " thee."

Pence.

Matthew xviii.—23.

" A certain King commanded his Debtors " to be called, and one was brought unto him, " who owed him ten thouſand Talents; and, " forafmuch as he had not to pay, his Lord " commanded him to be ſold, and his Wife " and Children, and all that he had, and Pay- " ment to be made. The Servant therefore " fell down and worſhipped him, ſaying, Lord, " Have Patience with me, and I will pay thee " all; and the Lord of that Servant was mov- " ed with Compaſſion, and looſed him, and " forgave him the Debt.—But the ſame Ser- " vant went out, and found one of his fellow " Servants, who owed him an hundred Pence, " and he took him by the Throat, and ſaid, " Pay me that thou oweſt; and his fellow Ser- " vant fell down and beſought him, ſaying, " Have Patience with me, and I will pay thee " all; and he would not, but went and caſt him " into Priſon till he ſhould pay the Debt.— " Then his Lord, when he had called him, ſaid

unto

" unto him, O thou wicked Servant! I for-
" gave thee all that Debt becauſe thou deſiredſt
" me, ſhould'ſt not thou alſo have had com-
" paſſion on thy fellow Servant, even as I had
" compaſſion on thee? And his Lord was
" wroth, and delivered him to the Tormentors,
" untill he ſhould pay all that was due unto
" him; ſo alſo, ſays Jeſus, ſhall my heavenly
" Father do unto you, if ye, from your hearts,
" forgive not every one his Brother their Treſ-
" paſſes."

Water caſt on hot Iron.

Quench not the Spirit, ſays the Apoſtle, 1 *Theſſalonians* v.—19. Was not this poſſible, the Exhortation warning us againſt it would not have been given; and, alas! too many Inſtances have been afforded that, continually to grieve its holy Motions, and reſiſt its divine Influence, muſt in the End extinguiſh the ſacred Fire. To give Way to evil Tempers, engaging in any Converſation contrary to the Purity and Spirit of the Goſpel, an indolent unprofitable Waſte of Time, or joining in the

vain Follies of Life, leading the Soul from the Contemplation of the Love of God in Chriſt Jeſus, cannot fail to grieve the Spirit of Burning, whoſe divine Flame is to pervade the whole Soul, as material Fire communicates itſelf to every Particle of Iron heated in a Furnace, till the whole Subſtance is changed into its own Nature, without loſing either its Weight or Solidity, deprived of Nothing but its natural Hardneſs. Withdraw it from the Fire, and it gradually and ſpeedily loſes its Light and Heat; plunge it in Water, and it is in a Moment quenched. Thus the Soul, if it plunges itſelf into the Will and Deſires of a fallen Nature and the Principle of Self, and, if in a Spirit of Careleſſneſs, it keeps at a Diſtance from the Sun of Righteouſneſs, neglecting Prayer and the Exerciſe of Faith, all the Power of the divine Life will naturally die away, it will ſink into the Hardneſs and Incapacity of receiving divine Impreſſions

One

One drinking Water.

St. *John* iv.—13.

" Jeſus anſwered and ſaid unto her, whoſo-
" ever drinketh of this Water ſhall thirſt again,
" but whoſoever drinketh of the Water I ſhall
" give him ſhall never thirſt; but the Water
" I ſhall give him, ſhall be in him a Well of
" Water ſpringing up into everlaſting Life."

A Yoke.

Matthew xi.—29.

" Take my Yoke upon you, and learn of
" me; for I am meek and lowly in Heart, and
" ye ſhall find Reſt unto your Souls; for my
" Yoke is eaſy, and my burden is light."

A Croſs.

Matthew x.—38.

" He that taketh not up his Croſs, and fol-
" loweth after me, is not worthy of me."

Light

Light Shining.

Matthew v.—16.

" Let your Light ſo ſhine before Men, that " they may ſee your good Works, and glorify " your Father which is in Heaven.

A Light put out.

Job xviii.—5.

" The Light of the Wicked ſhall be put out, " the Spark of his Fire ſhall not ſhine."

The melting of Snow.

Job xxiv.—19.

" Drought and Heat conſume the Snow- " Waters; ſo doth the Grave thoſe which " have ſinned."

A Flower budding.

Job xiv.—2.

" Man that is born of a Woman is of few " Days and full of Trouble; he cometh forth " like a Flower, and is cut down.

A Spider's

A Spider's Web.

Job viii.—14.

" The Hypocrite's Hope ſhall periſh; whoſe " Hope ſhall be cut off; and whoſe Truſt ſhall " be a Spider's Web."

Pots.

Pſalm lxviii.—

" Though ye have lien among the Pots, yet " ſhall ye be as the Wings of a Dove covered " with Silver, and her Feathers with yellow " Gold."

" By lying among the Pots in Duſt and " Aſhes, is denoted a State of Affliction and " Wretchedneſs, like that of Iſrael in Egypt " which was exchanged for one of the utmoſt " Dignity and Splendor in Canaan, one as " different from the Former, as a Caldron diſ- " coloured with Smoak and Soot is from the " bright and beautiful Plumage of an eaſtern " Dove, glittering interchangeably as with Sil-

" ver

" ver and Gold; and ſuch a glorious Change
" is there in every Man who is brought out of
" the Spiritual Egypt of Sin, from the Aſhes
" and Darkneſs in which he has been in a
" Manner buried, and enters into the glorious
" Liberty of the Sons of God; he is inveſted
" with the Robe of Righteouſneſs, and adorned
" with the Graces of the Spirit of Holineſs.

Silver.

He that loveth Silver, ſhall not be ſatisfied with Silver.

A City without Walls.

Proverbs xxv.—28.

" He that hath no Rule over his own Spirit,
" is like a City that is broken down, and with-
" out Walls.

An Oſtrich.

An Oſtrich, when purſued, runs her Head into a Buſh or any other Place ſhe can find, which

which hides the Purſuer from her View; and, though ſhe leaves her whole Body expoſed to Sight, ſhe is ſo ſilly as to imagine ſhe is effectually concealed from the Hunter, who is actually preparing his Arrows or Net.—Thus do deluded Souls think themſelves ſecure, if they can forget God and a future Judgment; but the Eye of God is upon them;—he ſpieth out all their Ways;—and, in a Moment, when leaſt prepared, the Arrows of the Almighty ſhall ſtick faſt.

A Tree.

Revelations ii.—7.

"To him that overcometh will I give to eat "of the Tree of Life, which is in the Midſt "of the Paradiſe of God."

A Cup of cold Water.

St. *Matthew* x.—42.

"Whoſoever ſhall give to drink unto One "of theſe little Ones, a Cup of cold Water "only, in the Name of a Diſciple, verily, I

" ſay unto you, he ſhall in no wiſe loſe his
" Reward."

A Horſe.

Pſalm xxxiii.—17.

" An Horſe is a vain Thing for ſafety, nei-
" ther ſhall he deliver any Man by his great
" Strength; but the Lord's Delight is in them
" that fear him, and upon ſuch as hope in his
" Mercy."

Smoke.

Revelations xiv.—11.

" The Smoke of their Torments aſcendeth
" up for ever and ever, and they have no Reſt
" Day nor Night who worſhip the Beaſt and
" his Image, and whoſoever receiveth the
" Mark of his Name."

Feet ſlipping.

Pſalm xliv.—18.

" When I ſaid my Foot ſlippeth, thy Mercy,
" O Lord, held me up."

Birds

Birds flying over their Nests.

Isaiah xxxi.—5.

"As Birds flying so will the Lord defend
"Jerusalem; defending also, he will deliver
"it, passing over, he will preserve it."

"As Eagles, flutt'ring o'er their Nests,
"Protect their callow Brood,
"The Lord shall guard the Souls that rest
"In his atoning Blood.

"With tend'rest Care he passes o'er,
"His People to defend;
"And saves from the Destroyer's Pow'r,
"And saves them to the End.

"Ev'n I, thy meanest Servant, I
"Thy kind Protection prove!
"JESUS! thou to my Help dost fly,
"On Wings of swiftest Love.

"And while thy Love is my Defence,
"Whoe'er would injure me,
"Must first o'erpow'r Omnipotence,
"And force their Way thro' THEE!"

Floods of Water.

Pſalm xxxii.—6.

"For this, every One that is godly ſhall pray "unto thee in a Time when thou mayeſt be "found; but in the great Water-Floods they "ſhall not come nigh thee."

Showers.

As the Showers refreſh the dry Ground, rendering it ſoft and capable of receiving Seed, and producing Herbs and Fruits, ſo the Showers of Divine Grace refreſh the weary Soul; preparing it for the Reception of the Seeds of divine Truth, and producing the Fruits of Righteouſneſs.—Let us then look unto him who hath promiſed the former and the latter Rain; and that he will come down as the Dew upon the new mown Graſs, that our ſouls may be as watered Gardens before him.

Armour.

Epheſians vi.—11.

" Put on the whole Armour of God, that ye " may be able to ſtand againſt the Wiles of " the Devil; for we wreſtle not againſt Fleſh " and Blood, but againſt Principalities and " Powers; againſt the Rulers of the Darkneſs " of this World; againſt ſpiritual Wickedneſs " in high Places: wherefore, take unto you " the whole Armour of God, that ye may be " able to withſtand the evil Day, and having " done All, to ſtand."

A Helmet.

1 *Theſſalonians* v.—8.

" Take for a Helmet the Hope of Salva- " tion."

A Sword.

Epheſians vi.—17.

" The Sword of the Spirit, which is the " Word of God."

Wormwood.

Wormwood.

Jeremiah ix.—15.

" And the Lord ſaith, becauſe they have for-
" ſaken my Law which I ſet before them, and
" have not obeyed my Voice, neither walked
" therein, but walked after the Imaginations of
" their own Hearts, and after Baalim which
" their Fathers taught them; therefore, thus
" ſaith the Lord of Hoſts, the God of Iſrael,
" behold, I will feed them, even this People,
" with Wormwood, and give them Water of
" Gall to drink."

A Bow.

Pſalm xliv.—6.

" I will not truſt to my own Bow, neither
" ſhall my Sword ſave me. Through thee
" will we puſh down our Enemies; through
" thy Name will we tread them under that riſe
" up againſt us. It is only in the Strength
" that God gives to thoſe who call upon him,

" that

" that we can overcome our ſinful Inclina-
" tions, which are our ſpiritual Enemies."

Looking up unto the Heavens.

Iſaiah li.—6.

" Lift up your Eyes to the Heaven, and look
" upon the Earth beneath; for the Heavens
" ſhall vaniſh away like Smoke, and the Earth
" ſhall wax old like a Garment; and they that
" dwell therein ſhall die in like Manner: but
" my Salvation ſhall be for ever, and my
" Righteouſneſs ſhall not be aboliſhed."

A Storm.

Pſalm xxv.—4.

" For thou haſt been a Strength to the Poor,
" a Strength to the Needy in his Diſtreſs, a
" Refuge from the Storm, a Shadow from the
" Heat, when the Blaſt of the terrible Ones is
" as a Storm againſt the Wall."

One that is thirſty.

Iſaiah xli.—17.

" When the Poor and Needy ſeek Water " and there is none, and their Tongue fainteth " for thirſt, the Lord will hear them; I the " God of Iſrael will not forſake them. So, " every One that thirſteth, come ye to the " Waters, and he that hath no Money, come " ye, buy, eat; yea, come buy Wine and Milk, " without Money and without Price; where- " fore do ye ſpend Money for that which is " not Bread, and your Labour for that which " ſatisfieth not? Incline your Ear and come " unto me; hear, and your Soul ſhall live; and " I will make an everlaſting Covenant with " you, even the ſure Mercies of David."

A watered Garden.

A watered Garden produces its Fruits in due Seaſon, and in Abundance; ſo does the Soul into which the divine Grace flows; it is not ſcorched

ſcorched up by the Sun of Temptation, daily refreſhed with the cooling Streams; its Leaves do not wither; it ſhoots forth and flouriſheth in the ſevereſt Seaſons of Adverſity; therefore let us cry aloud unto him who hath declared, that he will keep his People as a Shepherd his Flock; for the Lord hath redeemed Jacob, and ranſomed him from the Hand of him that was ſtronger than he; therefore they ſhall come and ſing in the Height of Zion, and ſhall flow together to the Goodneſs of the Lord for Wheat and for Wine, for the Young of the Flock and of the Herd; and their Souls ſhall be as a well watered Garden, and they ſhall not ſorrow any more.

Wells without Water.

As Wells without Water are the Poſſeſſors of Religion, whoſe Hearts are empty of Holineſs. Painted Sepulchres are yielding only Stench and Corruption; ſtagnated Nature lies at the Bottom; and it becomes only a Chaſm of Deſtruction to Others.

A great Houſe.

Amos iii.—15.

" I will ſmite the Winter-Houſe with the " Summer-Houſe, and the Houſes of Ivory " ſhall periſh; and the great Houſes ſhall have " an End, ſaith the Lord."

A Lanthorn.

Pſalm cxix.—105.

" Thy Word is a Lanthorn to my Feet, and " a Light unto my Paths.

Gates.

Pſalm cxviii.—19.

" Open to me the Gates of Righteouſneſs, " I will go into them, and I will praiſe the " Lord. The Faithful, like David and his " People of Old, demand Admiſſion into the " Courts of the Lord's Houſe, there to praiſe " him for his great Mercies; and we may con-

" ſider

" ſider the whole Company of the Saved as
" beholding the Angels ready to unbar the
" Gates of Heaven, and throw open the Doors
" of the eternal Sanctuary, for the true Diſci-
" ple of the riſen and glorified Jeſus to enter
" in.—Open ye, may they exclaim in triumph
" to thoſe cœleſtial Spirits who delight to mi-
" niſter to the Heirs of Salvation; open ye the
" Gates of Righteouſneſs,—thoſe Gates thro'
" which nothing unclean can paſs, that the
" righteous Nation, which keepeth the Truth,
" may enter in, *Iſaiah* xxxvi.—2. and ſing with
" your harmonious Choirs the Praiſes of him
" who ſitteth upon the Throne, for he hath
" opened the Kingdom of Heaven to all Be-
" lievers; this is the Gate of the Lord into
" which the Righteous ſhall enter, to take
" Poſſeſſion of the Inheritance prepared for
" them; to thank him who hath heard them,
" and is become their Salvation."

The Moon.

Joel ii.—10,

" The Sun and the Moon ſhall be darkened,
" and the Stars ſhall withdraw their Shining,

" the Lord ſhall roar out of Sion and utter his
" Voice from Jeruſalem, and the Heavens and
" the Earth ſhall ſhake; but the Lord will be
" the Hope of his People, and the Strength of
" the Children of Iſrael."

Graſs flowering.

Pſalm xcii.—7.

" When the Wicked ſpring as the Graſs,
" and when all the Workers of Iniquity do
" flouriſh, it is that they ſhall be deſtroyed for
" ever."

When the Graſs has attained to its moſt flouriſhing State, and all the Flowers of the Field are in perfect Beauty, then the Mower entereth with his Scythe; ſo we may ſee the Workers of Iniquity high in the World, affluent and honourable, but behold, the great leveller, Death, is at Hand! In a Moment we ſhall go by again, and their Place no more ſhall we find; for they are cut down as Graſs dried up and withered, and driven away by the Whirlwinds of Heaven.

A Sickle.

A Sickle.

Joel iii.—12, 13.

" Let the Heathen be wakened to come up
" to the Valley of Jehoſhophat, for there will
" I ſit in Judgment upon the Heathens round
" about. Put ye in the Sickle for the Harveſt
" is ripe; come, get you down, for the Preſs
" is full, the Fats overflow; for their Wicked
" Men are great Multitudes in the Valley of
" Deciſion; for the Day of the Lord is in the
" Valley of Deciſion."

Singing.

Iſaiah xxxv.—10.

" The Ranſomed of the Lord ſhall return,
" and come to Zion with Songs and everlaſt-
" ing Joy upon their Heads; they ſhall obtain
" Joy and Gladneſs; and Sorrow and Sighing
" ſhall flee away."

Flags,

Flags.

Job xi.—8.

" Can the Ruſh grow without Mire? Can " the Flag grow without Water? Whilſt it " is yet in its Greenneſs and not cut down, it " withereth before any other Herb. So are " the Paths of all that forget God, and the Hy- " pocrite's Hope ſhall periſh."

The Dawn of Day.

Proverbs ii.—18.

" The Path of the Juſt is as the ſhining " Light, that ſhineth more and more unto the " perfect Day."

A Walnut Tree with many Sticks lodged in its Branches.

This Tree is battered with Stones, and loaded with Sticks which have been thrown at it, whilſt that which grows near it has eſcaped untouched,

touched; the reaſon is, that the Firſt bore Fruit, and the Latter none. Thus it has ever been with Men, the more holy they were, the more perſecuted. It is the Sight of the Fruit of Holineſs which attracts the Notice of the Paſſers by; but how good for, and uſeful to the Walnut Tree is this Uſage, for the more it is battered about and beat, the more it will bear Fruit. It is thus alſo with the Chriſtian; Perſecution makes them walk circumſpectly, detaches them from the World, makes them ceaſe from Man, and to abound in the Fruits of Righteouſneſs.

Trees cutting down.

St. *Luke* xiii.—7.

"Then ſaid he unto the Dreſſer of the Vine-
"yard, behold, this three Years I came ſeeking
"Fruit of this Fig Tree and find none; cut it
"down, why cumbereth it the Ground?"

Soon, thou barren Profeſſor, will the Ax be put to thy Root! What a dreadful Groan will thy Conſcience then give! With what Horror will

will thy Heart be filled, when thou heareſt that Voice which will cry, *The End is come!*

A Bird flying up into the Clouds.

Proverbs xxiii.—5.

"Wilt thou ſet thy Eye on that which is not,
"for Riches certainly make themſelves Wings;
"they fly away as an Eagle towards Heaven."

A Cloud diſſolving away.

Job vii.—9.

"As the Cloud is conſumed and vaniſheth
"away, ſo he that goeth down to the Grave
"ſhall come up no more; he ſhall return no
"more to his Houſe, neither ſhall his Place
"know him any more."

A Bay Tree.

Pſalm xxxvii.—35.

"I have ſeen the Wicked in great Proſperi-
"ty, and ſpreading himſelf like a green Bay Tree;

"Tree; yet he paſſed away, and lo, he was "not.—I ſought him, but he could not be "found."

A Knocking at a Door.

Revelations iii.—20.

"Behold, I ſtand at the Door and knock, "and, if any Man will open to me, I will come "in unto him," ſaith Jeſus,

How often has the Lord of Life knocked at the Door of our Hearts, whilſt we have been liſtening to other Things, to the fooliſh Buſineſs, and ſtill vainer Pleaſures of this wicked wretched World? Let the Days we have done ſo fooliſhly ſuffice; let us now attend to the Voice of divine Compaſſion and Love, remembering he hath ſaid, *My Spirit ſhall not always ſtrive with Man.*

Rocks.

Revelations vi.—15, 16.

"The Kings of the Earth, and the great "Men, and the rich Men, and the chief Cap-

" tains, and the mighty Men, and every bond
" Man, and every free Man, hid themſelves in
" the Dens, and in the Rocks of the Moun-
" tains; and ſaid to the Mountains and Rocks,
" fall on us, and hide us from the Face of him
" that ſitteth on the Throne, and from the
" Wrath of the Lamb; for the great Day of
" his Wrath is come, and who ſhall be able to
" ſtand?"

The End of Summer.

Jeremiah viii.—20.

" The Summer is ended, the Harveſt is paſt,
" and we are not ſaved."

How melancholy a Reflection this, O my Soul! What glorious Opportunities haſt thou loſt? Others have the Granaries of their Hearts filled with the good Things of God; but thou haſt been idling away the Time of Harveſt. The Winter of Death is coming, and what haſt thou? Weep, O my Soul! but ariſe, preſs into the Fields, and ſeek the Gleanings of Grace that thou periſh not.

An

An Arrow.

Pſalm xci.—5.

" God ſaid unto his Servants, that they ſhall " not be afraid for the Terror by Night, nor " for the Arrow that flieth by Day."

A Houſe building.

Pſalm cxxvii.—1.

" Except the Lord build the Houſe they la- " bour in vain that build it; except the Lord " keep the City, the Watchman waketh but in " vain."

Darkneſs.

If I ſay, ſurely the Darkneſs ſhall cover me, even the Night ſhall be Light about me, yea the Darkneſs hideth not from thee; but the Night ſhineth as the Day, the Darkneſs and the Light are both alike to thee.

Ravens in a Valley.

Proverbs xxx.—17.

" The Eye that mocketh at his Father, and
" deſpiſeth to obey his Mother, the Ravens
" of the Valley ſhall pick it out, and the young
" Eagles ſhall eat it."

Dogs barking at the Moon.

Theſe Creatures barking at the Light, act like the unregenerate Children of Men, who ſcoff and rail at the Preachers of Chriſtianity, and the Followers of Jeſus, becauſe the Light of Truth which ſhines in them diſturbs them, they cannot ſo quietly ſleep in their Sins; but, like thoſe ſilly Animals, theſe Men only torment themſelves by their fruitleſs Malice and Clamour; for it is Little to them, whoſe Hearts are fixed in Heaven, what Men or Devils ſay.

Brimſtone.

Brimſtone.

Pſalm xi.—6.

" On the Wicked he ſhall rain Snares, Fire, and Brimſtone, and a horrible Tempeſt: this ſhall be the Portion of their Cup.

Water breaking a Bay.

A Drop of Water running over a Bay is quickly followed by Others; theſe inſtantly waſh away the Earth ſo as to admit of more, till ſuch a Breach is formed, that the Stream of Water bears down the whole Bay; ſo does one Sin draw on another, which brings the whole Flood of Sin, that carries all before it.

The Sun riſing.

How dark and deſolate would the Earth be without the material Sun?—Thus miſerable would the Soul be without the Sun of Righteouſneſs, who ariſes with healing in his Wings. Without the kindly Influences of the Sun, the Earth could produce neither Fruit nor Flower,

nor

nor can the Soul produce any of the Fruits of Righteouſneſs, but by the Influence of Jeſus. This Earth, without the Sun, would be covered with crawling Toads and poiſonous Reptiles; thus evil Tempers would alone be found in our Souls. See the noxious Vapours and deſtructive Damps which the Rays of yonder bright Luminary is now drawing from the Earth:—thus does the Sun of Righteouſneſs, by his Grace ſhining on the Soul, draw from it its Sins and Corruptions. How little could we form a Right Judgment of Objects before us an Hour ago, before that great Light broke from the Eaſt? Thus, when the Light of Jeſus is withdrawn from the Soul, we miſtake every Occurrence in Life; the kind Providence of God ſeems Curſes; but, when his gracious Love ſhines on our Soul, all Things are enlivened, and every Object is agreeable.

The Wings of an Eagle.

Exodus xix.—4.

"I bare you on Eagle's Wings, and brought "you unto myſelf."

The

The Eagle, it is reported, takes up her young Ones, and carries them through the Air to the Summit of the higheſt Mountains, where they may find Food.

" As an Eagle cleaves the Air,
" Whoſe Wings ſupport her Young,
" Jeſus doth his People bear,
" As ſwift, as ſmooth, as ſtrong.

" SAVIOUR, urge thy rapid Flight,
" Soar to that ſublime Abode;
" Bear us far above all Height,
" And bring us home to GOD."

A Root.

Iſaiah xi.—10.

" In that Day, there ſhall be a Root of Jeſſe " which ſhall ſtand for an Enſign of the People; " to it ſhall the Gentiles ſeek, and his Reſt " ſhall be glorious."

A Whirlwind.

Iſaiah lxvi.—15.

" For behold, the Lord will come with Fire, " and with his Chariots, like a Whirlwind,

" to

" to render his Anger with Fury; and, by his
" Sword will the Lord plead with all Flesh, and
" the Slain of the Lord shall be many."

Walking from one Mountain to Another.

Jeremiah l.—6.

" My People have been lost Sheep; their
" Shepherds have caused them to go astray;
" they have turned them away on the Moun-
" tains; they have gone from Mountain to
" Hill; they have forgotten their Resting-
" Place."

We have laboured up many Mountains of worldly Schemes, imagining we should find Happiness at the Summit; but, when we got there, we have not met with what we thought we should, but another Mountain still higher than that we have already climbed, led by the same delusive Hope; this we also mount, and are as much disappointed in this Expedition as in the Former, since we find, after all our La-

bour,

bour, only a bleak unhoſpitable barren Rock; and are blown upon by a ſharp cutting Wind; yet, even though fatigued and miſerable, we refuſe the Wiſdom Experience offers us, we hope a-new that the top of the next Hill will afford us Reſt and Joy. Alas! how great is our Madneſs in forgetting our reſting Place! Ah, deluded Soul! no longer purſue your Courſe in this Wilderneſs of Woe; but liſten to the Voice of the true Shepherd, who is calling after you, and who will lead his Sheep to the ſtill Water of Comfort, and make them lie down in green Paſtures.

Chaff blown by the Storm.

Job xxi.—13.

"The Wicked are as the Stubble before the "Wind, and as Chaff that the Storm carries "away."

A Deſert.

Iſaiah xlviii.—21.

"And they thirſted not when he led them "through the Deſarts: he cauſed the Waters

" to flow out of the Rock for them: he clave
" the Rock alſo, and Waters guſhed out."

The Heat of the Sun.

James i.—11.

" For the Sun is no ſooner riſen with burn-
" ing Heat, but it withereth the Graſs, and the
" Flower thereof falleth, and the Grace and
" the Faſhion of it periſheth; ſo alſo ſhall the
" rich Man fade away in his Ways."

A Flint.

Iſaiah l.—11.

" For the Lord God will help me, therefore
" ſhall I not be confounded; therefore have I
" ſet my Face like a Flint, and I know that I
" ſhall not be aſhamed."

A Crown.

James i.—12.

" Bleſſed is the Man that endureth Tempta-
" tion; for, when he is tried, he ſhall receive
" the Crown of Life, which the Lord hath pro-
" miſed to them that love him."

A Grey

A Grey Head.

Iſaiah xlvi.—4.

" Even to your old Age I am he, and even
" to hoar Hairs will I carry you; I have made
" and I will bear, even I will carry and will de-
" liver you."

A Cloud.

Pſalm cv.—39.

" He ſpread a Cloud for a Covering, and
" Fire to give Light in the Night."

Brethren, I would not that ye ſhould be ignorant that all our Forefathers were under the Cloud, and were all baptized unto Moſes in the Cloud, and did all eat the ſame ſpiritual Meat, and did all drink the ſame ſpiritual Drink; for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt, 1 *Corinthians* x.—1, 4.

In our Paſſage through the howling Wilderneſs of this Life, over barren Sands, amid

fre

firey Serpents, be thou, bleſſed Lord, our Cloud to ſcreen us from the ſcorching Sun of Temptation; and do thou, by the Fire of thy Truth, enlighten our dark Night, that we ſtumble not in to the deep Pits of Error; and do thou refreſh us in our Journey with that Water of Life which thou haſt declared thoſe that drink of ſhall thirſt no more. We know not our Way through this deſart Land. Oh! do thou lead us, and in what Manner it ſhall ſeem good to thee; then ſhall we not fail of arriving at that heavenly Country, where we ſhall hunger no more, neither thirſt any more; neither ſhall the Sun light on us, nor any Heat: for the Lamb, which is in the Midſt of the Throne, ſhall feed us, and ſhall lead us unto living Fountains of Water; and God ſhall wipe away all Tears from our Eyes, *Rev.* vii.—16, 17. *Amen.*

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